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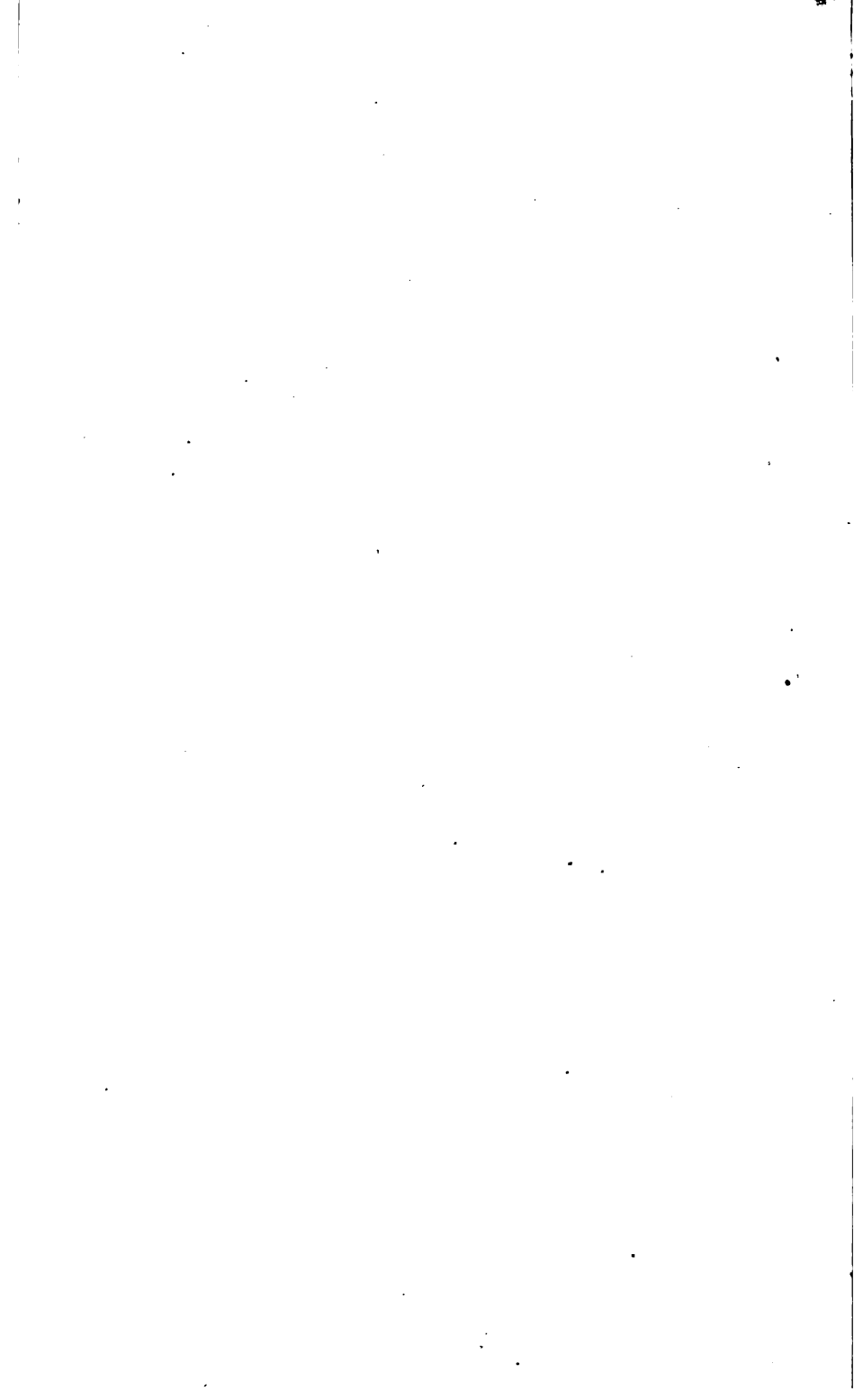
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A

C H A R G E

DELIVERED TO THE

CLERGY OF THE DIOCESE OF EXETER

AT THE TRIENNIAL VISITATION

IN

JUNE, JULY, AND AUGUST, 1848,

BY

HENRY, LORD BISHOP OF EXETER.

THIRD EDITION.

LONDON:

JOHN MURRAY, ALBEMARLE STREET.

1848.

1005.e.5

I will proceed to state the most important of the changes which the Bill contemplates.

The first relates to the commission, which the Bishop is now required to issue in every case of complaint, for the purpose of ascertaining whether there be “a *primâ facie* ground for instituting further proceedings.”

This provision of the present law was intended to give to the accused both the benefit of an inquiry, analogous to that which is made by a Grand Jury, and also an opportunity of preventing a long and costly suit by his making an early submission, and thus, too, obtaining a lighter sentence (should the circumstances warrant it) than would be possible, in many cases, if the suit were prosecuted to a full hearing. These benefits it has in fact afforded, as my own experience enables me to state. But it has elsewhere been found to introduce great inconveniences, through the publicity of the proceedings; which thus constituted in effect a trial, without some of the main securities for the right administration of justice which a more formal trial would give.

Instead of this commission, which has been thus found to work very questionably, the new Bill substitutes a “private preliminary inquiry” by the Bishop, or by some one clergyman, or more, deputed by him, but only in case “the accused shall give his written consent to such inquiry.” The witnesses are to be examined and cross-examined upon oath; but no lawyers are to be admitted: and if the accused confess the charge, and submit to sentence being forthwith pronounced, it may be so pronounced, and all further proceedings stayed.

But there is one class of offences excepted from this summary proceeding before the Bishop; and the law is brought back to that which prevailed before the passing of the late statute. In other words, the case must be heard in the

Consistorial Court, whenever the offence alleged is heresy, false doctrine, blasphemy, or schism.

Now, this is a change at which we shall, I think, all rejoice; the Bishops, because they will thus be saved from the exercise of a power often viewed with a very invidious eye; the clergy, because they will have a tribunal restored to which it is probable that, in cases of doctrine, many would go with greater confidence.

Whatever the value may be of this part of the measure, the greatest advantage which, in these cases, will be secured by the proposed Bill, is the establishment of a *New Court of Appeal* in all cases of heresy and unsound doctrine. At present, I need not tell you that the appeal is to the Judicial Committee of the Privy Council, to which only those of the Bishops who are members of the Privy Council can belong. I will not enlarge on the great inconveniences which have been found to arise from this state of the law. Suffice it to say, that the new Court will consist of the two Archbishops, and three Bishops, to be named by the Crown, the Regius and Margaret Professors of Divinity in the Universities of Oxford and Cambridge, the Dean of the Court of Arches, the Chancellor of the Diocese of London, the Lord Chancellor, the Master of the Rolls, and the three senior Puisne Judges; in other words, of five Episcopal members, four divines occupying the highest Chairs of Theology in our two chief Universities, two Ecclesiastical Judges, the two highest Equity Judges, and three of the most eminent Judges of the common law courts. Of these sixteen persons, nine are spiritual, two others are spiritual judges, and the remaining five temporal judges. A *quorum* will consist of three Bishops, two Professors, one Ecclesiastical Judge, one Equity Judge, and two of the Judges of the Court of Queen's Bench, Common Pleas, and Exchequer.

I hesitate not to avow my own opinion, and to anticipate the concurrence of yours, in saying, that I think the composition of such a Court of Appeal, in such cases, is free from all reasonable exception.

So much for causes which relate to doctrine. Other cases of alleged delinquency, when articles are filed, are to be heard by the Bishop, either in person, having as his assessor an advocate of Doctors' Commons of not less than seven years' standing, or a barrister-at-law of not less than ten years; or if the Bishop do not sit in person, then by his Vicar-General, if qualified as above, or by a Commissary so qualified, and specially appointed for the occasion.

But by far the most important change in the mode of proceeding is that which will give both to the Bishop and to the accused the assistance of a jury of four beneficed clergymen of the archdeaconry, to be appointed by lot out of twelve, who shall be elected in every third year from among the incumbents of the archdeaconry.

This Jury will pronounce on the facts; and the Bishop, or his Commissary, on the law.

I should despair of seeing any scheme less open to valid objections; and therefore I heartily hope it will hereafter pass into law.

I dwell not on the minuter particulars, which may or may not be more liable to criticism.

From this subject I turn to another closely connected with it, which has deeply interested you and the whole Church,—I mean the avowed intention of introducing in the House of Commons a clause into the new Bill, making “the Thirty-nine Articles to be the sole test of heresy, or false or unsound doctrine, on any points treated of therein.”

And here let me, in the outset, express the great gratification which I have felt, and with me, I believe, a very large number of the most faithful members of the Church, in witnessing the strenuous resistance declared by you to this most dangerous measure. Rarely, if ever, has any occurrence called forth so general and so zealous a demonstration at once of your feelings and of your judgment; for rarely, indeed, if ever, has any occasion so loudly demanded such a demonstration.

It painfully reminds us of the unhappy contest which, two hundred years ago, filled our land with violence, made desolate our Zion, and threw down our altars. Then, as now, the Prayer Book was the great object of attack; then, as now, many who submitted, however reluctantly, to use it, reclaimed against the necessity of professing its precious truths, as a burthen which their conscience found too heavy to be borne. That I am not sounding an idle alarm is manifest from a document which has been put into my hands while I am now making my progress among you. It is entitled 'The Layman's Prayer Book,' "differing," it says, "so little from that published by authority, as not to be rendered unfit for *ordinary use in churches*, and yet altered so as to avoid every passage which plainly countenances Popish error."

By "Popish error" you will not be surprised to learn is here meant Catholic truth, as on several other articles, so especially on spiritual regeneration in baptism, and on the authority and spiritual character of the Church. For this purpose of saving us from "Popish error," not only the Prayer Book, but also the Catechism, the Ordinal, aye, and *the Articles* themselves—in particular (as is worth remembering) the 25th and even the 27th—are subjected to a process of purification. The Book, so expurgated, is put

forth "to be used in churches" by persons professing to join in our worship, nay, even to participate with us in the holiest mysteries, while they bear this lie to God in their hands, whisper it with their lips, and cherish it in their hearts.

That hypocrisy and fanatical treachery have provided such a manual for their devotions; that the spirit of Puritanism, reviving in all the freshness of youth and hope, has already ventured to tell its adherents that "the Prayer Book *must* be altered;" that this "must be done, too, by *laymen*," (I cite the very words of the Preface,) "for the clergy are all pledged to support the one now in use, and cannot, for various reasons, even help in the undertaking"—all this gives a vast addition, not of importance only, but also of *significance*, to the legislative project to which I have referred. For, if the House of Commons, constituted as it is of persons who disdain to bear the trammels of any special religious creed, shall once be prevailed upon to rob our Prayer Book of its inherent authority, as a witness of the Church's faith, we can hardly suppose that the same House will make much difficulty in consenting, at the instance of the same party, to corrupt the Book itself, and force it to bear testimony to the heresies of its bitterest enemies.

But enough of this. I will not now look beyond the measure with which we are immediately threatened; and in inviting your attention to some remarks upon it, I shall avail myself of what is loudly vaunted by the favorers of the measure as an exposition of the grounds on which it is made to rest, namely, 'A Defence of the Thirty-nine Articles, in reply to the Bishop of Exeter.' I wave, however, all reference to any part of it specially concerning myself, being, in truth, wholly unconscious of the intention, and being unable to perceive that I had the appearance, of saying a single word *against* the Articles, in the Letter

which I recently addressed to you through my archdeacons. Nor, whatever may be the respectability of the author, should I have thought his statements a fit subject on which to address you on this occasion, were they not (as I have said) invested with something of the authority of the whole party, whose exponent he appears to be.

He begins with avowing, that "the object of the clause clearly is, to establish the supremacy of the Thirty-nine Articles, as *the* standard and test of doctrine, in all points treated of in them:" adding, that in respect to those points, "the Church's doctrine is delivered with dogmatic precision in that her own *sole* Confession of Faith."

Now, although I could not assent to such a claim as is here made for *any* Confession of Faith, even if it were our only one, that to it *alone* we are to look for the doctrine of the Church, so long as the Church herself acknowledges no such claim, I must, in respect to the Articles, protest against the assumption of their being our "sole Confession of Faith." We have another in the Church Catechism, to which I shall have occasion to refer hereafter. At present, I would wish to remind you of the purpose for which the Articles were designed. It was not for "a Confession of Faith," but "for the avoiding of diversities of opinions, and for the establishing of consent touching true religion." Accordingly, on matters on which little diversity of opinion existed, little is said in the Articles; they are, indeed, chiefly employed in declaring the judgment of the Church of England on the matters then in controversy with the Church of Rome, together with a condemnation of certain unsound tenets, which were indeed maintained by some ultra-Protestants of the day, and with the odium of which the advocates of Rome were eager to load all her opponents.

The Articles, therefore, were chiefly directed to one or other of those classes of opinions; and any particular, which was not the subject of such controversy, even if necessarily

mentioned, was not set forth in much of detail. In confirmation of this statement, I will cite the words of one of the greatest divines whom our Church ever numbered among her sons. "The Book of Articles," says Bishop Pearson,* "is not, nor is pretended to be, a complete body of divinity, or a comprehension and explication of all Christian doctrines necessary to be taught; but an *enumeration*" (*not*, be it observed, an *explication*) "of some truths, which, upon and since the Reformation, have been denied by some persons, who, upon their denial, are thought unfit to have any cure of souls in this Church or Realm; because they might, by their opinions, either infect their flock with error, or else disturb the Church with schism or the Realm with sedition."

Now, at the time when the Articles were first compiled, in 1552, and even ten years afterwards, when they assumed their present form, the point on which of all others there was the least of difference either between us, or even the German Protestants, and Rome, was the doctrine of *Baptism*, to which this *Defence of the Articles* is mainly directed. On that all were in the main agreed—the voice of controversy was almost or altogether unheard.

Look at the formularies set forth in this country during the reign of Henry VIII., in all of which Cranmer, the compiler of our Articles, had the principal hand. All of these,† on this great particular, agreed with Rome itself. Of Baptism, every one of them asserted the cardinal doctrine of its being the blessed instrument by which God

* Minor Theol. Works, ii. 215.

† I have here withdrawn a statement made by me, when I delivered this Charge, respecting the early Confessions of Faith of foreign Protestants. Closer inspection (especially of the Confessions of those bodies which adopted the doctrines of Zwingli and Calvin) has discovered under a seeming agreement with the doctrine of our Articles and Liturgy on Baptism, a real and considerable difference. In more than one of these documents there are statements seemingly inconsistent with each other, which it is not for me to attempt to reconcile.

worketh in us spiritual regeneration.* Therefore, just as Jewell, in his *Apology for the Church of England* against the slanders of the Papists—a work adopted, I need not remind you, by the Convocation of 1571—while he enlarges on every particular in which we differ from Rome, disposes of Baptism, on which we are agreed, in a very few lines,† merely shewing that on this point we hold the faith of the Catholic Church; so our 27th Article, “Of Baptism,” having little to controvert, expressed the same doctrine briefly, without contemplating an adversary.

The 25th had already asserted generally of Sacraments, that they are “sure witnesses and effectual signs of grace and God’s good will towards us, by the which he doth work invisibly in us.” For, as Jewell says, “They are not bare signs: it were blasphemie so to say. The grace of God doth alway work with his Sacraments.”‡ And the 27th

* I say “the instrument, by which God worketh in us” spiritual regeneration. For, both our 25th and 27th Articles are careful to exclude the doctrine, that the Sacraments, by power that they have of themselves, apart from the effectual operation of God in and by them, *contain* the grace of which they are the signs. That by the Sacraments *ex opere operato* grace is conferred, may be affirmed, if it be understood, that it is *God who worketh* by them.

† Jewell (*Apol. Ecc. Ang. par. II.*)—“Baptismum quidem Sacramentum esse remissionis peccatorum, et ejus ablutionis, quam habemus in Christi sanguine; et ab eo neminem, qui velit profiteri nomen Christi, ne infantes quidem Christianorum hominum, quoniam nascentur in peccato, et pertinent ad populum Dei, arcendos esse.” Again—“*Christum enim asserimus, verè esse præsentem exhibere in Sacramentis suis: in Baptismo, ut eum induamus.*”

‡ Jewell’s Works, fol. Lond. 1609 (*Treatise of Sacraments*, p. 263). He adds: “Chrysostom saith, In nobis non simplex aqua operatur, sed, cum accepit gratiam Spiritûs, abluit omnia peccata. So saith Ambrose also: Spiritus Sanctus descendit, et consecrat aquam. So saith Cyril. So said Leo, sometime a Bishop of Rome. Dedit aquæ quod dedit Matri. *Virtus enim Altissimi et obumbratio Spiritûs Sancti, quæ fecit, ut Maria pareret, eadem facit, ut regeneret unda credentem.*” Presently afterwards, in the same Treatise, p. 265, Jewell says:—“I will now speake briefly of the Sacraments in severall, and leave all idle and vain questions, and only lay open so much as is needful and profitable for you to know. *Baptism, therefore, is our Regeneration or new Birth, whereby we are born anew in Christ, and are made the sons of God, and heirs of the kingdom of Heaven.*”

Article says of Baptism, in particular, that it is such "a sign," that is, an *effectual* sign, *efficax* signum, a sign effecting that of which it is a sign, namely, "Regeneration or new birth*"—*whereby*, "as by an instrument," that is, *by which sign, signum per quod, tanquam per instrumentum*, "they that receive Baptism rightly are grafted" by Him who "doth work invisibly in us" "into the Church," "the promises of forgiveness of sin," "and of our adoption to be the sons of God, by the Holy Ghost, are visibly signed and sealed: faith is confirmed, and grace increased by virtue of prayer unto God." All these blessed effects are wrought by God in Baptism, according as the suscipients are capable of them: some and the greatest, namely, "the being grafted into the Church," which is the "body of Christ," "the forgiveness of sin, and adoption to be sons of God," in all of every age, infant or adult; for all are capable of these: the "confirmation of faith, and the increase of grace" are wrought in adults.

* The interpretation of the 27th Article, which would make baptism to be only a sign of regeneration *already conferred* (contrary, as we have shown above, to the doctrine of the Church of England), is, however, in complete harmony with the "Directory for the Public Worship," agreed upon by the divines at Westminster, and established by an ordinance of the two Houses of Parliament in 1644. We there read, that the minister, before baptism, is to use some words of instruction touching the institution, nature, use, and ends of this Sacrament, showing (*inter alia*) that children by baptism are solemnly received into the bosom of the *visible* Church, &c.; that "they are *Christians and federally holy before baptism*, and therefore they are *baptized*." (Neal, App. v. lxxviii.) The title of the ordinance itself is worth notice:—

"That the Lords and Commons assembled in Parliament, taking into serious consideration *the manifold inconveniences that have arisen by the Book of Common Prayer* in this kingdom, and resolving according to their covenant to *reform religion* according to the Word of God, and the example of the best reformed Churches, have consulted with the reverend, pious, and learned divines, called together for that purpose; and do judge it *necessary that the said Book of Common Prayer be abolished*, and the Directory for the Public Worship of God, hereinafter mentioned, be observed in all the churches within this kingdom."

Now that such must have been the intended meaning of the 27th Article will be plain to every one who has at all enquired into the state either of opinions or of facts at the time when the Article was composed. If one or two of our early Reformers * had rashly put forth statements of a dif-

* 1. *Tyndall*, for instance, had written very irreverently of this Sacrament. Among the least offensive of his sayings is the following (from his *Exposition of Matt. VI.*): "The worke of Baptisme, that outward washing, which is the visible sacrament or signe, justifieth us not.—Faith doth receave it (that promise and that righteousness), and God doth geve it and impute it to faith, and not to the washing. And the washing doth testifie it, and certifie us of it, as the Pope's letters do certifie the believers of the Pope's pardons. Now the letters helpe not or hinder, but that the pardons were as good without them, save onely to stablishe weake soules that could not beleve except they reade the letters, looked on the seale, and saw the print of Saint Peter's keyes."—2. *Friih*, more decently, "*Baptisme bryngeth not grace, but doth testifie unto the congregation that he which is baptized had such grace geven hym before; it is a Sacrament, that is, a signe of an holy thyng, even a token of the grace and free mercy whiche was before geven hym*" (*A Declaration of Baptisme*, p. 92).—3. *Coverdale* (*Fruitful Lessons*, ch. v.): "Though the water in Baptism be an outward thing, and cannot cleanse the soul from sin, yet the faithful will not contemn, nor leave unexercised, the ordinance of their Head, to whom they, as members, are incorporated by faith. For they know that Christ, with these outward tokens, thought to couple and knit together the members of his holy Church in obedience and love one towards another; whereby they knowing one another among themselves, might by such exterior things stir and provoke one another to love and godliness."—4. *Hooper*, in his *Declaration of Christ and his Offices* (ch. x.)—a work published by him at the end of the year 1547, two years before the first Prayer Book, and four or five years before the Book of Articles was set forth—writes thus:—"This new life cometh not until Christ be known and received. Now, to put on Christ, is to lead a new life. Such as be baptized must remember that penance and faith preceded this external sign, and in Christ the purgation was inwardly obtained before the external sign was given. So that there are two kinds of baptism, and both necessary; the one interior, which is the cleansing of the heart, the drawing of the Father, the operation of the Holy Ghost: and this Baptism is in man when he believeth and trusteth that Christ is the only Author of his salvation. Thus be the infants examined concerning repentance and faith before they be baptized with water, at the contemplation of the which faith God purgeth the soul. Then is the exterior sign added, not to purge the heart, but to confirm, manifest, and open to the world, that this child is God's. Like as the king's majesty that now is, immediately after the death of his father was the true and legitimate king of England, right heir unto the crown, and received his coronation, not to make himself thereby king, but to manifest

ferent kind, statements which are directly, though quietly, repudiated in the Article, yet our Church herself had always uniformly maintained the same unvaried doctrine. Through all her previous declarations, the "Articles about Religion in 1536," "the Institution of a Christian Man in 1537," the "Articles agreed upon by Cranmer with the German Reformers in 1538," "the necessary doctrine" of 1543—all not only expressed, but largely dilated on, the same blessed effects of Christian Baptism, being put forth for popular use, for the instruction and edification of the unlearned. Cranmer, I repeat, had the chief hand in all of these, and Cranmer's opinions on this point never changed, as is apparent from his Catechism set forth in 1548, his Defence of the Catholic Doctrine of the Sacrament, and his answer to Gardiner, extending even beyond the year 1552, when the Article of Baptism was first drawn by him, in the very terms in which, with a slight verbal difference, it has ever since continued.

Such a chain of external testimony* in illustration of the

that the kingdom pertained unto him before. Though this ceremony confirm and manifest a king in his kingdom, yet it maketh not a king, but the laws of God and of the land, that giveth by succession the right of the kingdom to the old king's first heir male in England and other realms. So is it in the Church of Christ: *man is made the brother of Christ, and heir of eternal life by God's only mercy received by faith, before he received any ceremony to confirm and manifest openly his right and title.*"

We cannot doubt that, against such opinions as these, the expressions of the Article were directed. "Baptism is not only a *sign of profession and mark of difference* whereby Christian men are discerned from others that be not christened, but it is also a sign of Regeneration or new Birth, *whereby* (by which sign), as by an *instrument*, they that receive Baptism rightly are grafted into the Church, the promises of forgiveness of sin, and of our adoption to be sons of God by the Holy Ghost, are visibly signed and sealed."

* To this must be added the testimony of Jewell, already cited—a testimony the more important because his *Apology* had the authority of the Convocation of 1571; and to him, by a resolution of that Synod, was committed the publication of the Articles as they were finally agreed upon; he

real meaning of a doubtful document (if the meaning of the 27th Article be in itself indeed doubtful) it would be difficult, if it be not impossible, to adduce. But, more than this, the language of the two Prayer Books of King Edward VI. and the Catechisms of 1549, 1552, 1559, all concur in expressing the same great truth of *Spiritual Regeneration in Baptism*.

Even this is not all; other of the Articles themselves, especially of the *Latin* Articles, incidentally attest the same truth. Thus the 15th, after speaking of "Christ alone without sin," says "All we the rest (although *baptized and born again in Christ*) yet offend in many things."

The 16th Article "of sin after Baptism" first states "not every deadly sin committed *after Baptism*, is *sin against the*

must therefore be taken as a true interpreter of the Articles. Neither ought we to omit the testimony of Dean Nowell's *Catechism*, which was submitted to the judgment and correction of the Lower House of Convocation in 1562, and was sanctioned by a canon of 1571. I transcribe the statement in this Catechism of the spiritual grace of Baptism, and also the accompanying explication:—

Magister. Quæ est arcana et spiritualis Gratia (in Baptismo) ?

Auditor. Ea duplex est: remissio videlicet peccatorum, et regeneratio, quæ utraque in externo illo signo solidam et expressam effigiem suam tenent.

M. Quomodo ?

A. Primum, quemadmodum sordes corporis aqua, ita animæ maculæ per remissionem peccatorum cluuntur: deinde regenerationis initium, id est, naturæ nostræ mortificatio, vel immersione in aquam, vel ejus aspersione exprimitur. Postremò verò, quum ab aqua, quam ad momentum subimus, statim emergimus, nova vita, quæ est regenerationis nostræ pars altera atque finis, repræsentatur.

M. Videris aquam effigiem tantum quandam rerum divinarum efficere.

A. *Effigies* quidem est, sed minime inanis, aut fallax, ut *cui rerum ipsarum veritas adjuncta sit atque annexa*. Nam *sicuti Deus peccatorum condonationem, et vitæ novitatem nobis verè in Baptismo offert, ita a nobis certò recipiuntur*. Absit enim, ut Deum vanis nos imaginibus ludere atque frustrari putemus.

It is impossible not to see in these words an exhibition of the same truth as is expressed in the 27th Article—*signum regenerationis, per quod, tanquam per instrumentum, &c.*

Holy Ghost, and unpardonable." How could such an imagination have entered into the mind of any one, unless it were a known and acknowledged truth, that the Holy Ghost is the special and appropriate gift in Baptism? The very phrase "*deadly sin*" implies, that there was "*Life, spiritual Life,*" in the soul, before the sin was committed.

The Article proceeds "Wherefore, the grant of repentance is not to be denied to such as fall into sin *after Baptism*—in the *Latin*, *lapsis a Baptismo in peccata*, fallen from Baptism—from that Blessed State, the State of Grace, in which they were placed in Baptism—Accordingly, it continues "*After we have received the Holy Ghost*, We may depart from *Grace given*, and fall into sin." The phrases "*after we have received the Holy Ghost,*" and "*Grace given,*" express the same idea, as "*born again of the Spirit.*"

There remains one passage in the ninth Article, "original or birth sin," of which it should seem impossible, that any one not wilfully blind, should fail to see (whether he will or will not acknowledge), that in the contemplation of its compilers the terms "regenerated" and "baptized" were convertible or equivalent. We read in the English Article, as it now stands, "This infection of nature doth remain, yea in them that are *regenerated*—And although there is no condemnation for them that *believe and are baptized,*" &c.

(Even here, Baptism is implied to be necessary to regeneration.)

But in the English Article of 1562, the word in the former clause, as well as in the latter, was "baptized," not "regenerated;" it was the same in the English Article of 1552. Yet, in all these six instances, the word in the Latin is uniformly "*renatis,*" which is, as we have seen, in the English rendered literally "*regenerated*" but once, and *baptized* five times. Is it possible to resist the manifest

inference, that the compilers of the Articles regarded "baptized" and "regenerated" as both implying the same thing?

Yes, it is possible. "The Defence of the Thirty-nine Articles" has altogether repudiated the Latin Articles, and has ventured to maintain "that the English Articles of 1571 are alone of any authority, for they are the translation offered by the Bishops to Parliament in that year, and confirmed by the Statute which then passed."

Now, without enquiring into the accuracy of this statement of the fact, I must yet question the soundness of the law, which is here set forth. The Articles were passed, recorded, and ratified in 1562 in *Latin* only: and those being the Articles, of which the Book presented to Parliament in 1571 (13th Elizabeth), and subscription to it commanded by the Statute of that year, professed to be a Translation,—we are bound to understand the Book so commanded, to be a faithful version of the *Latin* (unless we gratuitously ascribe to PARKER, and JEWELL, and the other Bishops of 1571, either ignorance or dishonesty beyond all example); and therefore in any case in which the meaning of the words of the English admits of doubt, we may and ought, and every honest man most readily would, have recourse to the original. Even, therefore, if the matter rested here, the Clergy would be bound to subscribe the Articles in the sense of the *Latin* of 1562.

But let this pass,—If any Clergyman can bring himself to think that he may, without violating his personal faith, subscribe to the *English* words, knowingly fastening upon them some other sense than that of the original (a plea which, for aught I know, might avail at the Old Bailey), yet in the present question "What is the doctrine of the Church, as expressed in the Articles?" no such cavil can be listened to—whatever may become of the matter of sub-

scription, the full legal validity of the Canon of 1562, passed by Convocation, and ratified by the Queen, remains untouched. It was, is, and, until repealed by equal authority, will ever remain, the law of the Church : and the true meaning of the Articles must be judged of accordingly.

But why does this writer go out of the way to decry the Latin Articles, and confine all authority to the English? *He gives no reason* ; he states no instance in which there is the slightest difference of doctrine, resulting from the different language of the two. We can therefore hardly doubt that he was aware of the argument which might be drawn, as above, from the Latin ; and which, as it is not equally striking in the English, considered by itself, he was desirous to shut out.

Were I not afraid of wearying you, I would dwell on another proof, exhibited in the Articles, of the inherent and essential Grace of Christian Baptism. As it is, I content myself with suggesting it to your own examination. The 11th Article of the "Justification of Man" refers to the Homily of Justification in terms which, I would contend, amount to adopting the doctrine of that Homily, on the particular specially set forth, that "We are justified by Faith only," as the doctrine of the Article itself. Now, you will see in the Homily, that "the true understanding of this doctrine includes the acknowledgment of the *remission of original sin* in Baptism." You will also see that the word "baptized" is used as equivalent to "justified," and to being "made Christ's members."*

* "Justification is the office of God only, and is not a thing which we render unto him, but which we receive of him ; not which we give to him, but which we take of him, by his free mercy, and by the only merits of his most dearly beloved Son, our only Redeemer, Saviour, and Justifier, Jesus Christ. So that the true understanding of this doctrine, We be justified freely by faith without works, or that we be justified by faith in Christ only,

Of the Book of Homilies, let me say thus much : while I freely admit that the Church does not adopt all that is in it, by declaring that "it doth contain a godly and wholesome doctrine," we yet can hardly deny that the *main doctrine*, set forth in every particular Homily, must be considered as adopted by the Church, at least so far as to make it just and reasonable to have recourse to such doctrine, in illustration of any point that may be deemed doubtful in any of the Articles themselves.

With this view, I will cite one brief passage, taken from the Homily "of Common Prayer and Sacraments," as illustrating what is not indeed in my apprehension at all doubtful, but what this writer and others profess to deny in the doc-

is not that this our own act to believe in Christ, or this our faith in Christ which is within us, doth justify us, and deserve our justification unto us (for that were to count ourselves to be justified by some act or virtue that is within ourselves); but *the true understanding and meaning thereof is*, that although we hear God's word and believe it, although we have faith, hope, charity, repentance, dread, and fear of God within us, and do never so many works thereunto; yet we must renounce the merit of all our said virtues, of faith, hope, charity, and all other virtues and good deeds, which we either have done, shall do, or can do, as things that be far too weak, and insufficient, and imperfect, to deserve remission of our sins, and our justification; and therefore we must trust only in God's mercy and that sacrifice which our High Priest and Saviour Christ Jesus the Son of God once offered for us upon the cross, to obtain thereby God's grace and *remission*, as well of *our original sin in Baptism*, as of all actual sin committed by us after our Baptism, if we truly repent and turn unfeignedly to him again." (Second part of Homily of Salvation.) Jewell, in like manner, says (*Defence of Apol.*, p. 66), "We be justified before God *only by faith*; that is to say, *only by the merits and cross of Christ*."

"You have heard the office of God in our justification, and how we receive it of him freely by his mercy, without our deserts, through true and lively faith. Now, you shall hear the office and duty of a Christian man unto God; what we ought, on our part, to render unto God again for his great mercy and goodness. Our office is, not to pass the time of this present life unfruitfully, and idly after that we are *baptized or justified*, not caring how few good works we do to the glory of God and profit of our neighbours. Much less is it our office, after that we be once *made Christ's members*, to live contrary to the same." (Third part of same Homily.)

trine of the Articles on the Sacraments, especially Baptism :—
 “As for the number of them (Sacraments), if they should be considered according to the exact signification of a Sacrament, namely, for the visible signs expressly commanded in the New Testament, *whereunto is annexed the promise of free forgiveness of sins and joining in Christ*, there be but two, namely, Baptism and the Supper of the Lord.”*

That the Articles respecting Baptism were understood in the sense which I have stated by our greatest and soundest divines, in the very age in which subscription to them was enjoined, is manifest from a passage which I will read to you from Jackson, “the ornament” (as Antony Wood truly calls him) “of the University of Oxford in his time,” the close of the sixteenth and beginning of the seventeenth century, whose works have recently been republished by that University, as one of the noblest monuments of the labours of her sons in the cause of true religion. “*That infants are by Baptism regenerated,*” says he, “we may not deny, unless we will take upon us to put another sense upon the

* Of the “advertisements” set forth in 1564 by Archbishop Parker, and other Bishops of the “High Commission” with him, the first is entitled *Articles for Doctrine and Preaching*; wherein, after requiring “that all they which be admitted to preache, shal bee diligentlie examined for their conformity in unity of doctrine, established by public authoritye,” proceeds thus :—“Item, That they sette owte in theire preachinge the reverent estimation of the holy Sacramentes of Baptisme, and the Lorde’s Supper, excitinge the people to thofte and devoute receaving of the holy communion of the body and bludde of Christe, in suche forme as is already prescribed in the booke of common prayer, and as it is further declared in *an Homily concerninge the vertue and efficacye of the saide Sacramentes.*” Cardwell, *Doc. Ann.*, 289, 290.

This proves that Parker and the other Bishops considered the doctrine of *this Homily* as sound, and as according with the Articles which had been “agreed upon by the Archbishops and Bishops of both provinces, and the whole Clergy, in the Convocation holden at London in the year 1562,” *only two years before.*

These “advertisements” are recognised in the 24th Canon of 1604.

Articles than they will naturally bear." Those, therefore, who deny it, must, according to Jackson, put upon the Articles some *non-natural* sense—the common refuge of the unsound of every description, of the Romanizer and the Puritan alike.*

I have shown that even if the Articles be, as is contended, our *sole* test of doctrine, they not only do not, when properly considered, afford any real support to the denial of spiritual regeneration in Baptism, but, on the contrary, they fully sustain that prime Article of our faith.

But I must resist the claim of their being our sole test. Without now dwelling on the necessity of taking Holy Scripture into account, or the decrees of General Councils,

* There is an observation which I here feel it necessary to make, on what is said to be the principle and practice of some clergymen even among ourselves, namely, that they consider themselves at liberty to subscribe, whether the Articles or the Book of Common Prayer, in *their own sense*—whatever they may know to be the sense of the Church. That this is a not uncommon practice I have reason to fear, from answers made to myself when I have thought it necessary to inquire into the doctrines held by particular clergymen. Some have said, "We have subscribed, or are ready to subscribe, the Articles, and make the Declaration of Conformity," claiming that this be considered as sufficient.

Now, if such refusal or reluctance to answer the inquiry proceeds from a supposition that those who are placed in authority over them have not a right to inquire thus particularly, on fit and lawful occasions, such as Institution to Benefices, or Licence to Curacies, the supposition is simply absurd. But if it proceed from a fixed determination—that it is enough for them to subscribe in their own sense, if they can in any way reconcile that sense to the words of the document which they subscribe—even though they know, or suspect, that this is not the sense in which the Church, imposing subscription, means the words to be taken—a more disingenuous course cannot easily be suggested. I will not dwell on the point: I will rather hope, that if any whom I address are conscious of having so acted, they will see the sinfulness of their practice, and will abandon it. If such a subterfuge be allowable, what becomes of oaths, and vows, and engagements of any kind? What trial of faith remains? "Then indeed is the offence of the cross ceased." We will boast no more of Ridley, Latimer, or Cranmer—"The noble Army of Martyrs" are no better than a band of senseless fanatics.

or other authorities which might be enumerated, I must insist on the "Book of Common Prayer and Administration of Sacraments," being at least as authoritative as the Articles themselves.

This the "Defence of the Articles" takes upon it to deny, and adduces some authoritative documents of the Church in confirmation of the denial.

One main argument is derived from the declaration in the 36th Canon, that all and every of the Articles are "agreeable to the Word of God." Whereas of the Book of Common Prayer we declare only that it "contains in it nothing contrary to that word."

But surely it is not necessary to remind any reasonable inquirer, that, as in such a book there must be many things which cannot have any higher warrant than human discretion, adopting such a course of outward worship as shall appear best suited to the holy service in which we are engaged; of such things, however good, be they even the best possible, more cannot be said than that they are "not contrary to God's Word." But this does not in the smallest measure imply that the great body of our public prayers is not, as it ought to be, eminently Scriptural* in its meaning, its tone, and spirit, as it manifestly is in its language. It was, we know, the very folly of the Puritans of old to insist that nothing should be used in the service of God but what was *enjoined* in Scripture; and it was the easy task of the defenders of our venerable Prayer Book to show the un-

* Accordingly, at the last review in 1662, the Bishops answered the demand of the Non-Conformists, "that all the prayers and other materials of the Liturgy may consist of nothing doubtful or questioned amongst pious, learned, and orthodox persons," by saying, "The Church hath been careful to put nothing into the Liturgy, but that which is either *evidently the word of God*, or what hath been generally received in the Catholic Church."—Cardwell, *Conc.*, 304 and 337.

reasonableness of such a demand, and to prove that it is enough that there be nothing *contrary to God's Word*. There was, too, another reason for this *formula*. The *Roman* worship was condemned by those who drew up the Declaration, as being "contrary to God's Word."

But an appeal is made to other Canons to prove that the Articles have been used by the Church herself not as *one* of the tests, but as *the* test of doctrine and sole standard of faith.

The Canons of 1571 are specially referred to. One of them requires that preachers, before they are licensed, "subscribe the Articles of Christian religion publicly approved by that synod, and promise willingly to maintain and defend that doctrine which is contained in them as most agreeable to the verity of God's word." Another is the well-known Canon entitled "Concionatores," which having enjoined the preachers to "teach nothing but that which is agreeable to the doctrine of the Old or New Testament, and that which the Catholic Fathers and ancient Bishops have gathered out of that doctrine," proceeds to say, "and because these Articles are undoubtedly gathered out of the holy books of the Old and New Testament, and in all points agree with the heavenly doctrine contained in them; and because also the Book of Common Prayer and Consecration of Bishops, &c., contain nothing *repugnant to the said doctrine*, whosoever shall be sent to teach the people shall not only by their preaching, but also by subscription, confirm the authority and truth of those *Articles*."

Upon this the writer remarks, "Not only is there a marked difference in the terms applied in the two cases of the Articles and the Prayer Book, showing a *clear recognition of the superior authority and pertinency of one to the other*, in the determination of points of faith; but the last clause,

which is the most important, refers to *the Articles alone*." The last clause, enjoining *subscription to the Articles*, is surely not more important than the constant and daily and sole use of the Book of Common Prayer, which was already required by statute of every minister of public worship. But let this pass.

Of the reasons for which it is here said that the authority and truth of the Articles is to be impressed on the people, one is very worthy of remark, it is "because *the Book of Common Prayer, &c.*, contains nothing repugnant to the doctrine which is gathered in the Articles out of the Old and New Testament." Can words be plainer than these to mark the *superior* authority of the Liturgy to the Articles? The doctrine of the *Liturgy* is, we see, declared to be one of two tests of the doctrine of the Articles, Holy Scripture being the other—in other words, *because the Articles are not contradicted by the Liturgy*, therefore preachers must in their preaching set forth the doctrine of the Articles and subscribe to them.

But another reason is adduced. Bishops are required by various canons to ordain to the office of priest or deacon no one who, besides professing the doctrines of the Articles, is not able to give an account of his faith agreeable and consonant to those Articles.

Such are the main proofs of the position that the Articles are not one of the tests, but *the* test, *the standard* of doctrine in our Church.

Now what will you think of (I might say the honesty, but I content myself with asking of) the value of the researches of a writer who selects only those authorities which may seem to favor his own position, and actually omits to acknowledge the existence, even in the very same documents, of others which contradict it? Among the canons of 1571,

from which he has made his selection, there is one (the next in order to the first cited by him) which in terms declares the *Prayer Book* to be a test of doctrine no less than the Articles. It expressly requires Deans and Residentiaries of cathedrals, "if any Preacher licensed by the Queen's Majesty, or by the Archbishop, or by the Bishop, shall set forth in his preaching any strange and impious doctrine, or that is repugnant to the word of God, or to the Articles, or to the *Book of Common Prayer*, immediately to give written notice thereof to the Bishop, in order that he may dispose of the matter according to his discretion."

Will it be said that the writer overlooked this canon? that he is lynx-eyed in detecting everything that makes for his position, and a very mole in respect to everything else? If so, this peculiar quality of his mental vision may account for what else is unaccountable, his also (after citing for his own purpose the 34th canon of 1604) omitting the 51st canon of the same year, which makes the very same demand on deans and residentiaries as the canon of 1571, namely, that they shall, "as soon as may be, give notice to the Bishop for his determining of the matter," "of any one who in his sermon in their cathedrals shall publish any doctrine, either strange, or disagreeing from the word of God, or from any of the Articles of Religion agreed upon in the Convocation of 1562, or from the *Book of Common Prayer*."

These two canons, made by two of the most remarkable convocations ever holden in our Church, that of 1571, which established subscription to the Articles, and that of 1604, which has given to us the great body of canons by which our Church is now guided—these two high authorities not only sustain the doctrinal authority of the *Prayer Book*, but also completely dispose of the remarks made on the supposed presumption and tyranny of any bishop who shall put his

own construction, as authoritative, on the meaning of any parts of that book ; for they both recognize his authority to do so, and require him to exercise it.

I have thus shewn that the laws of the Church, nay, the very laws appealed to for a contrary purpose, do assert and uphold the *doctrinal* authority of the *Prayer Book*, do make it a *test* of the soundness or unsoundness of the preaching and teaching of every minister of God's word amongst us.

Nor has this principle been suffered to lie an idle letter ; we have recorded precedents of its being brought into active operation on occasions of the greatest importance and solemnity.

In the year 1710* "the clergy of the Lower House, in Synod assembled, represented to the Archbishop of Canterbury that a certain book had, during that Session of Convocation, been published by Thomas Whiston, M.A., containing assertions in their opinion directly opposite to the fundamental Articles of the Christian Religion, and praying the opinion of their Lordships after what manner it might be proper for that Synod to proceed in relation to that book."

In consequence of this representation the Archbishop and Bishops addressed "a humble Petition to Her Majesty to lay the case before her reverend Judges and others whom Her Majesty in her wisdom should think fit, for their opinion, how far the Convocation, as the law now stands, may proceed in the examining, censuring, and condemning such tenets as are declared to be Heresy by the laws of this realm, together with the authors and maintainers of them."

* Cardwell, *Synodalia*, 769-769.

The opinion of eight of the twelve Judges, and of the Attorney and Solicitor-General, having been given in favor of the jurisdiction of Convocation in such cases, proceedings took place accordingly.

Now, what was the course in consequence taken, as declared in "The Judgment of the Archbishop and Bishops, and the Clergy of the Province of Canterbury, in Convocation assembled, concerning divers assertions contained in a Book lately published by William Whiston, particularly by a Book" there specified? "We have thought ourselves obliged, in maintenance of our most holy faith, and for the vindication of our own sincerity for checking, if possible, the presumption of this author, and for preserving others from being seduced by him, to compare the dangerous assertions he has advanced with the Holy Scriptures, the two first General Councils, and the *Liturgy* and Articles of the Church of England, in order to give our judgment upon the same." Extracts from the book are then produced, containing the heretical matter: and the judgment thus proceeds—"We do declare that the above-mentioned passages, cited out of the books of William Whiston, do contain assertions false and heretical, injurious to our Saviour and the Holy Spirit, repugnant to the Holy Scriptures, and contrariant to the decrees of the two first General Councils, and to the *Liturgy* and Articles of our Church."

Four years afterwards, in the following Convocation, the clergy of the Lower House made a similar application to the Upper House, in the case of Dr. Samuel Clarke, one paragraph of which I think it right to read to you:—

"And whereas there are divers passages in the *Book of Common Prayer*, and in the *Thirty-nine Articles*, which are directly opposed to such heretical assertions: We do further represent to your Lordships, that even these passages

have by the said author been wrested with such subtlety, as may both teach and tempt the unstable and insincere to comply with the laws which require them to 'declare their unfeigned assent and consent to the said Book of Common Prayer,' and to subscribe to the said Articles, and *nevertheless* to retain and propagate the very errors which are most inconsistent with such their declaration and subscription."*

"Passages in *the Liturgy* and Thirty-nine Articles wrested by Dr. Clarke in such manner as is complained of in the Representation," are subsequently referred to: particularly, we read, that "In the said second chapter he explains *many passages in the Liturgy* and Articles directly contrary to the known sense of the Church."

Dr. Clarke having submitted, and expressed his "sorrow, that what he had written had given any offence to that synod, and also his hope, that his behaviour, for the time to come, would be such, as to prevent any further complaints against him," further proceedings were forborne.†

* Cardwell, *Synodalia*, p. 793.

† The writer of the *Defence of the Articles*, &c. (p. 15), insists on the "Declaration" prefixed to the Articles by King Charles I., as showing that the Articles are "the supreme standard of doctrine in the Church of England in all matters treated of in them." To this we answer:—

1st. That it is clear from these proceedings of Convocation in 1710 and 1714 that the Articles were not regarded by Convocation (in other words, by the Church of England) as "the *supreme* standard of its doctrine:" they were placed not only after Scripture, and the Decrees of the First General Councils, but also *after the Book of Common Prayer*.

2nd. That the real intent of the Declaration was to put a stop to the Quinquarticular Controversy in England: as Waterland says (ii. 349), this "Declaration was designed chiefly to bridle the Calvinists, but indeed to silence the Predestinarian controversy on both sides. The Calvinists made loud complaints against it: the King had confined them to the *general* meaning of the Articles, the *plain and full meaning*, had prohibited any *new sense*, and the *drawing the Article (the Seventeenth) aside*. This they interpreted to be laying a restraint upon them from preaching the *saving* doctrines of God's free grace in *Election and Predestination*."

3rd. That even if we assented to this writer's statement (which we do not) that the Declaration makes the Articles to be "the supreme standard of

I have dwelt on these cases, at greater length than was necessary on the present occasion, not only because of their own important and deeply interesting character, but also because, at a time when every attempt to enforce discipline over the clergy is represented, by some even of that very body, as an act of tyranny, if not of usurpation, I think it right to show, how different was the judgment of Convocation itself at so recent a period as the early part of the last century. Had Convocation been admitted to continue its sittings; were it now permitted to sit, and to perform its just and constitutional functions, we can hardly doubt, that much would have been done, and would now be doing, to check the spread of heretical and unsound doctrine in the Church. But the silencing of Convocation is only an additional reason why all those who cannot be silenced, or restrained, except by passing such laws as the one suggested—those, to whom the laws of God, and of the Church, have committed authority and jurisdiction in these matters—should not be deterred from the discharge of an onerous duty by the clamour of interested partizans—by the petulance and wilfulness of ignorant multitudes, of both sexes, assembled in one of the Halls of Declamation, under the nominal guidance, it may be, of some not less ignorant, though more exalted individual, than the most ignorant of

doctrine," we must insist that this document itself, how much soever entitled to our highest respect, is not the law of the land. So far from it, the Commons at their very first meeting, after the setting forth of this Declaration, met it with an opposite resolution:—"We, the Commons in Parliament assembled, do claim, protest, and avow for truth, the sense of the Articles of Religion, which were established by Parliament in the thirteenth year of our late Queen Elizabeth, which by the publick act of the Church of England, and by the general and current expositions of the writers of our Church, have been delivered unto us. And we reject the sense of the JESUITS and ARMINIANS, and all others wherein they differ from us." See Collier's *Ecc. Hist.* 747.

the crowd before him—no, nor even by the threat of costs, which, in every case necessarily great, may be swelled to the most extravagant amount by the reckless profusion of party subscriptions, and the vexatious astuteness of those who profit by them.

But I return to the vindication of the Prayer Book, assailed, as it is, under the specious pretence of a “Defence of the Articles.” The author characterises it as “a collection of national formularies of devotion, written at a period when a large portion of the people were inclined to Romanism, and at the same time compelled to attend the service of the National Churches; and consequently carefully drawn up so as to give as little offence as possible to Romish prejudices.”—*Defence*, &c., p. 10.

A more fallacious (I am unwilling to say, a more fraudulent) description of our Prayer Book could hardly be devised. That the prayers were compiled and arranged at the beginning of the Reformation, is very true—that they were written (that is, *originally made*) at that time, is altogether untrue. They were, for the most part, of a date long anterior to the corruptions and usurpations of Rome—having been handed down from the devotions of the ancient Church, and thus forming an illustrious monument of our communion with that Church. So far, indeed, were the compilers from seeking to conciliate the Romanists, that in both the Prayer Books and in the Primer of Edward VI. a clause was inserted in the Litany, which alone is sufficient to expose the disingenuousness, or the ignorance, which prompted that description of our Prayer Book which I have just read to you. After the words “from all sedition and privy conspiracy,” was thrust in this most unchristian addition, “from the tyranny of the Bishop of Rome, and all his detestable

enormities," good Lord deliver us! Happily, so monstrous a violation of Christian charity was not permitted long to pollute our Liturgy. Queen Elizabeth (honoured be her memory for it!) in the very commencement of her reign, by the very statute which restored to us the most precious of all the legacies of our martyred Reformers, the Book of Common Prayer, struck out of it this one disgraceful passage—and this *only*.

Is this the particular, by which the "Defender of the Articles" makes good his description of our Liturgy, that it was "carefully drawn up so as to give as little offence as possible to Romish prejudices?" If it be, let him and his abettors exult in the discovery. But let them, likewise, contradict, if they can, the assertion which I now make, that the Book of Common Prayer contains matter incomparably stronger in reprobation of Romish doctrine, than any in the Articles.

Of Transubstantiation, for instance, the Articles say that it "is repugnant to the plain words of Scripture—overthroweth the nature of a Sacrament, and hath given occasion to many superstitions." Again, "the Sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshipped," and this is all. Now what says the Prayer Book of this worship of bread and wine, of which the Articles pronounce no more than that it was "not an ordinance of Christ"? Look to the statement at the end of the office of Communion, in explanation of our kneeling, when we receive the holy Sacrament. "It is here declared, that thereby no adoration is intended, or ought to be done, either unto the Sacramental bread and wine there bodily received, or unto any corporal presence of Christ's natural flesh and blood. For, the Sacramental bread and wine remain still in their very natural substances, and

therefore may not be adored ; for *that were idolatry to be abhorred of all faithful Christians.*"*

Thus we see, that if the Articles were, as this writer contends they ought to be, *our sole standard*, a clergyman might openly in his Church, worship the consecrated elements with the adoration due to God himself, yet not be liable to any censure ; for he would only do something *not ordained* by Christ. Whereas so long as the Book of Common Prayer shall be permitted to retain its doctrinal authority, he would—as we rejoice to know he would—be judged guilty of “idolatry to be abhorred of all faithful Christians,” and deposed from that ministry which he had so grossly disgraced.

Shall we then tamely and quietly submit to the introduction of one of the worst corruptions of Rome ? Must this be the price, or part of the price—for it would be only part—which we have to pay for the high privilege of denying the Catholic faith of the first fifteen centuries, and rejecting God’s own regenerating grace in His holy Baptism ?

True it is that the very nature of a Book of Prayer,† does not often admit of its thus directly giving expression to

* The history of this Rubric is remarkable. It was introduced by Edward VI., on his own authority, after the statute had passed, which established the Second Book in 1552. It was, in consequence, not revived by the Act of Uniformity of Elizabeth ; but it was inserted, with the alteration of one phrase, in 1662, as follows. In the Rubric of Edward VI. the words were, “It is not meant thereby that any adoration be done, or ought to be done, unto any *real and essential* presence there being of Christ’s natural flesh and blood.” But, in 1662, the words “real and essential” were changed into “corporeal,” the Convocation of that time properly forbearing to deny the “real and essential,” though they denied the “corporeal,” presence of Christ’s flesh and blood in the Lord’s Supper.

† It is, however, worthy of remark, that there is another instance of directly dogmatic teaching in the Prayer Book, which relates to the *efficacy of Baptism of Infants*: “It is certain by God’s Word, that children which are baptized, dying before they commit actual sin, are undoubtedly saved.”—Rubric at the end of *Public Baptism of Infants*.

dogmatic truths. Yet in no way is the doctrinal soundness of a Church tested more perfectly than by its Liturgy; for its Liturgy, be it remembered, is its religion: and so Bishop Bull says "our Liturgy contains the whole religion of the Church of England."*

What is the case of the Church of Rome? and how do we deal with it? Its professed Articles of Faith are known to be a most inadequate exponent of its real doctrine, as carried out in its public worship. In order to ascertain for instance, the nature of the honour and veneration paid to the Blessed Virgin and the Saints; we look not merely to the Decrees of Trent, or the Creed of Pius IV., for there is little in them, which, if the Virgin and the Saints are really cognisant of what we do on earth, could be severely censured; but we have recourse to the ritual, the breviary, and other authoritative offices of devotion, and from what we find in them, we justly charge that Church with doing dishonour to the sole Mediatorship of Christ, even if it offend not still more fatally, if its practice be not, as the declaration made by every Member of either House of Parliament, except Romanists, against Popery declares it to be, "superstitious and idolatrous."

Now, if we make Rome answerable for the doctrine carried out in its public worship, we cannot refuse to recognise the same principle as applicable to ourselves; we must admit, therefore, that our Church's doctrine is, in part, and in a very main part, to be sought in our Common Prayer.

But I must say one word more of this writer's insinuations of the Romanizing tendency of the Prayer Book.

The only instance ever specified now-a-days, so far as I am aware, is the acknowledgment of the power of *Absolution*

* Bishop Bull's *Vindication of the Church of England from the Errors and Corruptions of the Church of Rome*, sect. xxvi.

in our Priesthood, and the terms in which Absolution is pronounced in the office of "Visitation of the Sick." We all know that this part of our Liturgy has been remarked upon as a remnant of Popery, in quarters where more of soundness at least, if not of knowledge, might reasonably be looked for.

In answer to such remarks, by whomsoever made, suffice it to say, that the form which they thus condemn, is no more than the exercise of a power left by our Lord to his Church in the Apostles, with whom he promised to be "always even to the end of the world." Will the "Defender of the Articles" join in saying that this is a concession to Romish prejudices? If he does, let him be aware how far the charge will reach. The Articles are as open to it as the Prayer Book, for the 36th says of "the Book of Consecration of Bishops and Ordering of Priests and Deacons," in which this power is conferred, that it "doth contain all things necessary to such Consecration and Ordering; neither hath it anything that of itself is superstitious and ungodly." To you, my Reverend Brethren, I will not say anything in vindication of the assertion of this Power. You know that it is a power which the Church has ever thankfully acknowledged to have been given to her by her Divine Head, and which no particular Church can ever surrender, without outting itself from the Catholic Church of Christ, and therein from Christ himself.*

* On this subject, I subjoin the Judgment of CHILLINGWORTH, Sermon 7, p. 83, whom no one will charge with a desire to exalt the power of the clergy:—

"Can any man be so unreasonable as once to imagine with himself that when our Saviour, after his resurrection, having received (as Himself saith) 'all power in heaven and earth,' having 'led captivity captive,' came then to bestow 'gifts upon men;' when He, I say, in so solemn a manner (having first 'breathed upon' His disciples, thereby conveying and insinuating the Holy Ghost into their hearts) renewed unto them, or rather con-

I have done with this writer's insinuations of the Romanizing character of the Prayer Book. But I must still detain you with some observations on the most surprising (and, in

firmed and sealed unto them, that glorious commission, which before He had given to Peter, sustaining, as it were, the person of the whole Church, whereby He delegated to them an authority of binding and loosing sins upon earth, with a promise that the proceedings in the court of heaven should be directed and regulated by theirs on earth;—can any man, I say, think so unworthily of our Saviour, as to esteem these words of His no better than compliment? For nothing but court holy water?"

"Now, that I may apply something of that which hath now been spoken to your hearts and consciences, matters standing as you see they do; since Christ for your benefit and comfort hath given such authority to His ministers, upon your unfeigned repentance and contrition, to absolve and release you from your sins; why should I doubt, or be unwilling to exhort you to make your advantage of this gracious promise of our Saviour's? Why should I envy you the participation of so heavenly a blessing? Truly, if I should deal thus with you, I should prove myself a malicious, unchristian-like, malignant preacher; I should wickedly and unjustly, against my own conscience, seek to defraud you of those glorious blessings which our Saviour hath intended for you. Therefore in obedience to His gracious will, and as I am warranted, and even enjoined, by my holy mother the Church of England expressly, in the Book of Common Prayer, in the Rubric of Visiting the Sick (which doctrine this Church hath likewise embraced so far), I beseech you, that by your practice and use you will not suffer that commission, which Christ hath given to his ministers, to be a vain form of words without any sense under them, to be an antiquated, expired commission, of no use nor validity in these days; but whensoever you find yourselves charged and oppressed, especially with such crimes as they call *Peccata vastantia conscientiam*, such as do lay waste and depopulate the conscience, that you would have recourse to your spiritual physician, and freely disclose the nature and malignancy of your disease, that he may be able, as the cause shall require, to proportion a remedy, either to search it with corrosives or to comfort and temper it with oil. And come not to him only with such a mind as you would go to a learned man experienced in the Scriptures, as one that can speak comfortable, quieting words to you, but as to one that hath authority delegated to him from God himself, to absolve and acquit you of your sins. If you shall do this, assure your souls that the understanding of man is not able to conceive that transport and excess of joy and comfort which shall accrue to that man's heart, that is persuaded that he hath been made partaker of this blessing, orderly and legally, according as our Saviour Christ hath prescribed. You see I have dealt honestly and freely with you; it may be more freely than I shall be thanked for; but I should have sinned against my own soul if I had done otherwise; I should have conspired with our adversaries of Rome against our own Church, in affording them such an advantage to blaspheme our most holy and undefiled religion."

truth, the most important) of all his claims of superiority for the Articles over the Liturgy—that which relates to the doctrine of the *Sacraments*. Here, indeed, we find what is at the bottom of the whole. “It is well known,” he says, “that the attempt to raise a private interpretation of a portion of the Prayer Book, with reference to one of the Sacraments, into a standard of faith, *overruling the Article on the subject*, is one great source of disquiet, and instrument of oppression in the Church.” (I disdain to notice the personal attack here intended.) “But,” he proceeds, “in the statute the Articles on the doctrine of the Sacraments are especially and pointedly singled out as the test by assent to which soundness of doctrine on these points is to be judged.”

Now, what is the fact? The 13th Eliz. imposing the duty of subscription to the Articles, requires that every priest or minister of God’s Word shall “declare his assent, and subscribe to all the Articles of religion, *which only concern the confession of the true Christian faith, and the doctrine of the Sacraments*, comprised in a book intituled, *Articles, &c.*”

It has been doubted *what* Articles were here meant; whether all the thirty-nine, or only such as are in the Act specified, as above; some of the thirty-nine having manifestly no direct concern with either “the Confession of the true Christian faith, or the doctrine of the Sacraments.”*

Mr. Bennet, in his *Essay on the Articles* (published, London, 1708), is cited by our author, as maintaining that *all* the Articles were intended by the legislature; and that the words “Doctrine of the Sacraments” were added, “not as something distinct from the true Christian faith in

* Such are those specially excepted in 1 Will. and Mary, c. 18 (the Act of Toleration), namely, the 34th, the 35th, the 36th. Such, too, are the 32nd, the 37th, the 38th, the 39th.

general, but to denote that *κατ' ἐξοχήν* and in a manner remarkably full and express, our Church had delivered her sense concerning the doctrine of the Sacraments, as the greatness, warmth, and importance of the controversies then on foot required."

That our author should gladly avail himself of such a testimony as this, cannot surprise us. Neither can we be surprised at his omitting to remark, that the reason given by Mr. Bennet for the legislature's thus specifying "the doctrine of the Sacraments," is somewhat at variance with the known facts of history. For, at the time when the Articles were framed, and even when subscription was enjoined by statute—times abundant, certainly, in religious controversy—scarcely any one particular was so little the subject of controversy or question as the Church's doctrine of Baptism of Infants. But I dwell not on this. Any person who has ever read the statute will only smile at Mr. Bennet's ascribing to the legislature so pregnant a meaning as he finds in its specifying the Articles of "the Doctrine of the Sacraments ;" and yet it is only for the sake of this fanciful meaning, that his authority has been quoted on the present occasion. In opposition to it (though it is scarcely worth opposing), I cite a *contemporanea expositio* of the statute.

In 1575 Assemblies were held of the Puritan ministers, at which certain conclusions, drawn up by Cartwright and Travers, their leaders, were delivered to the ministers for their direction. The following is one :

"If subscription to the Articles and the Book of Common Prayer be again urged, it is thought that the Book of Articles may be subscribed, according to the statute 13 Eliz., that is, to '*such only* as contain the sum of the *Christian Faith, and the doctrine of the Sacraments.*' But

neither the Book of Common Prayer nor *the rest of the Articles* may be allowed; no, though a man should be deprived of his ministry for refusing it" (Neal, *H. P.*, i. 278). It may be important to add, that the doubt which existed respecting the meaning of the 13th Eliz. is no longer of any practical moment; for the present Act of Uniformity (as well as the 36th Canon of 1604) requires subscription generally to *all* the Articles. It is not necessary to deal more largely with such grave trifling as this citation from Mr. Bennet. I proceed to prove that, in the Prayer Book, fully accordant as it is with the Articles in other respects, our Church's doctrine of the *Sacraments* in particular is exhibited with far more of clearness, and fulness, and precision.

From the very nature of the case, indeed, this was to be expected. One of the great uses of a prescribed Liturgy is, to secure a pure stream of Christian truth running through the whole body of prayer, which is addressed to God in the name of the congregation at large; and so to protect the laity, whose rights are specially involved in all that concerns their Prayer Book, from having their common devotions marred by the ignorance, the conceit, or the heterodoxy of their minister.

And as this is true of public prayer in general, so is it more peculiarly true of ministering *the Sacraments*, in which the Church not merely prays, but realizes, in outward acts, both devotion and doctrine, and reception of the highest spiritual graces. Besides, there is an especial necessity for its being made apparent that "the Sacraments be duly ministered;" for this the 19th Article declares to be one of the distinctive notes of a sound branch of the Catholic Church. If Baptism, therefore, be not "duly ministered"—if the form of ministering it do not contain all things neces-

sary—if that form be corrupted by false or unsound statements as to the necessity and benefits of the Sacrament—the particular Church, in whose baptismal office such corruptions have place, may cease to be, in just consideration, a Church at all. Hence it is plain that the real doctrine of every Church, concerning Baptism, must be sought in the form of its ministration. Let us, for this purpose, make a summary survey of our own office of Public Baptism, however trite such a survey may seem to be.

In this office the Church first declares the absolute necessity of Baptism, and the reason of that necessity—namely, “that all men are conceived and born in sin; and that none can enter into the kingdom of God except he be regenerate, and born anew of water and of the Holy Ghost.” The people are, therefore, desired to “call upon God, that of his bounteous mercy, he will grant to the child brought to baptism in the state of sin in which he was born, that thing which by nature he cannot have—that he may be baptized with water and the Holy Ghost.” They accordingly “call upon God for this Infant, that he, coming to God’s holy Baptism, may receive remission of sins by spiritual regeneration;” thus expressing their faith according to the Nicene Creed, that is, “acknowledging one baptism for the remission of sins.” The Gospel is next read, which contains Christ’s command that “little children be brought unto him;” his gracious reception of those that were brought—his embracing them—his “laying his hands on them, and blessing them.” And upon this, the people are bidden “not to doubt, but earnestly to believe, that Christ will likewise favourably receive this present infant;” they, with thanksgiving for the blessed assurance, pray to God to do so—to “give the Holy Spirit to this infant, that he may be born again, and be made an heir of everlasting salvation.” The

baptismal engagement is next made: the prayer of consecration follows, "beseeching God to sanctify this water to the mystical washing of sin, and to grant that the child now to be baptized therein may receive the fulness of his grace, and ever *remain* (what he is now made to *be*) in the number of his faithful and elect children." The child is then "baptized in the name of the Father, and of the Son, and of the Holy Ghost;" upon which the minister pronounces him to be "*regenerate*, and grafted into the body of Christ's Church." The people are called upon to "give thanks unto Almighty God for these benefits;" and they do accordingly "yield him hearty thanks that it *hath pleased* him to *regenerate* this infant with his Holy Spirit, to receive him for his own child by adoption, and to incorporate him into his holy Church."

Such is the administration of Baptism in our Church: proceeding throughout on the principle, that every baptized child is born again of water and of the Spirit. I have made this statement from the baptism of infants; but this principle becomes still plainer, if we compare with that office the "baptism of such as are of riper years."

In the former, the blessing is assured to the baptized infant without reserve: the people are bidden to "doubt not, but earnestly believe, that God will favourably receive this present infant;" and this is all: while, in the case of adults, the words run "doubt ye not, but earnestly believe, that God will favourably receive these present persons, *truly repenting and coming unto Him with faith.*"

Again, the passages of Scripture used in the office of baptism of children, relate solely to the *necessity* of the Sacrament, and to the *grace given* in it. In the baptism of adults are added those texts from the Acts of the Apostles and St. Mark's Gospel, which require *repentance and faith* in the baptized.

Still further : The *thanksgivings* after Baptism in the two cases are marked by a very broad distinction. In the one, God is thanked “*that it hath pleased Him to regenerate this infant with His Holy Spirit*, to receive him for His own child by *adoption*, and to incorporate him into His holy Church.” In the other, God is thanked “for calling *us* to the knowledge of His grace, and faith in Him ;”—and *that is all*. The newly baptized adult is, indeed, subsequently spoken of as “being *now** born again”—for it would ill accord with Christian charity to refuse so to speak of one who has just before solemnly made his baptismal vow ; but there is no assertion of his “being dead unto sin and living unto righteousness”—as of the baptized infant—and that he “is *made partaker* of the death of the Son” of God—in other words, hath assuredly received the inward and spiritual grace of Baptism.

Surely these differences in the two offices, which in other respects are almost identical, prove that there is a difference in the views taken by the Church of the effects of Baptism in the two cases ; that, in infants, God worketh the grace of the Sacrament absolutely, although by reason of their tender age they cannot perform the conditions of the covenant—while in adults the grace is suspended on the conditions. X

Compare this doctrine of Baptism in our Prayer Book with the statement in the 27th Article, and it will be apparent that the very same doctrine is there exhibited, though in less clear terms. That article, indeed, derives some additional light from the 28th, “Of the Lord’s Supper.” In the 27th we read, that “They that *receive* Baptism rightly”

* This word *now* is here very important. We can hardly doubt that it was inserted in order to contradict the false and unsound pretension—that the baptized was born again *before Baptism*, by reason of the *faith* with which he came unto that Sacrament.

have the whole spiritual grace of the Sacrament ; whereas of the Lord's Supper, the grace is given only " to such as rightly, *worthily*, and *with faith* receive the same." Now, infants may " receive *rightly*," especially as this is expressed in the Latin article, "*rectè* * *suscipientes*," a word implying simple reception—even passive and unconscious—*susception*. But adults can receive *worthily and with faith*. These qualifications, therefore, are indispensable for the reception of the grace of that Sacrament, which belongs to adults only ; accordingly, in the Articles, while *suscipientes* is the word expressing reception of Baptism, the word *percipere*, involving both action and intention, is uniformly applied wherever the receiving of the Lord's Supper is either expressed or included.

If this last observation appear to savor of verbal nicety, I frankly own that I insert it as an exemplification of what I have experienced throughout this inquiry—that every single particular, which has cast up, however minute, has been in favour of the doctrine of spiritual regeneration in Baptism.

But I return to the superior clearness of our baptismal office, compared with the Article " Of Baptism ;" and I remark upon it, that whenever the Church speaks plainly in one of its authoritative documents, and less plainly in another, the manifest construction of the former must overrule any proposed interpretation of the latter. It was the objection of the Arian Whiston—who, like our author and his party, found the Liturgy much more difficult to deal with than the

* The word *rectè* manifestly refers to Baptism having been rightly ministered to the baptized ; and is illustrated by the inquiries directed to be made (*Rubric to Private Baptism*), "*With what matter*"—" *With what words was this child baptized ?*" and by the minister's saying thereupon, " I certify you that in this case all is well done, and *according unto due order*, concerning the baptizing of this child." This point is further illustrated by the words of the Latin Article 19,—"*Sacramenta—juxta Christi institutum rectè administrantur*:" "*duly ministered*," English Article 19.

Articles—that “no law requires any man to explain the Articles by the Liturgy, or to subscribe the Articles in the sense of the Liturgic expressions.” And he was thus answered by WATERLAND, ii. 355 :—

“The law of common sense” (which is also the law of common honesty) “obliges us to make the Articles and Liturgy consistent, if we admit *both*; and to believe that *both*, in reality, *mean the same thing*, being established by the same authority.”

The reasonableness, or rather, the absolute necessity, of acting on this rule, is signally manifested in the instance of Confirmation.

I need not say that this holy rite has always been most highly regarded by our Church :—that it is, and ever hath been, held to be, either in act or in the desire of it, *indispensable* in every one who seeks to be admitted to the Lord’s Supper :—that it was so held, at the very time, when the Articles were framed and imposed, and by the very men who framed and imposed them. Indeed, their sense of the importance of Confirmation is further testified by the Rubric in the two Books of Edward VI., stating the reason for which it is ministered, and which is expressed in these remarkable words :—

“Confirmation is ministered to them that be baptized, that by imposition of hands and prayer *they may receive strength and defence against all temptations to sin, and the assaults of the world and the devil.*” Therefore, of the real and uniform doctrine of our Church concerning the great benefit of Confirmation, there is not, and cannot be, any doubt whatsoever.

And yet, if the Articles shall be in future, as is threatened, the *sole* test and standard of doctrine in all points treated of in them, every one will be at liberty to do lawfully what is

by some already done unlawfully—to rail at Confirmation, in the favourite phrase of modern Puritans, as “a Popish figment.” More than this, every one will be taught to say of it, not only that it “hath not the like nature of Sacraments with Baptism and the Lord’s Supper,”—“having no visible sign or ceremony ordained of God”—but also that it hath “grown of the corrupt following of the Apostles.” For, this is what the Articles actually say, and all that they say, of Confirmation, as if it were to be placed on a level with “extreme unction:” so that, taken by themselves, in what is called their “precise dogmatic teaching,” the Articles expressly condemn, in respect to Confirmation, not only the practice of our own Church, but also the practice and teaching of the whole Catholic Church of Christ, from the age of the Apostles to the present. To reconcile them with Catholic truth—in other words, to make them to be not manifestly schismatical—it is necessary to consider their teaching, in this very important instance, not only as neither “precise,” nor “accurate,” but as so very loose and indefinite, as to need to be construed in conjunction with the *truly* precise, and accurate, and plain teaching of the Prayer Book.

With the Prayer Book as our interpreter, we discover (what we should in vain attempt to discover in the Articles themselves) that, tacitly taking for granted, that every one who knows his Prayer Book, knows also his own Church’s teaching on this subject, they treat of Confirmation not *simpliciter*, but only as it is defined and practised by the corrupt modern Church of Rome: and, with this understanding, we have no scruple or difficulty in subscribing them—which else were impossible.

So necessary, as well as true, is the principle stated by Laud in his *Conference with the Jesuit*, (Jesuits, by the way, have from the first had much in common with Puritans.)

“The Jesuit,” says he, “offers to enclose me too much. For I did not say that the Book of Articles *only* was the continent of the Church of England’s public doctrine. *She is not so narrow*; nor hath she purpose to exclude anything which she acknowledges hers; nor doth she wittingly admit *any* crossing of her public declarations.”*

But the Articles, it is said, have “a superior authority,” because they are “a precise (we have just seen *how* precise) confession of faith on all the great points of Christian doctrine, drawn up in dogmatic propositions;” while the Prayer Book is merely “a collection of national *formularies of devotion*.” Indeed! is there no dogmatic teaching even in the Prayer Book? I ask this question, without admitting that in such a case dogmatic teaching is a surer “test of soundness for the Clergy,” than the language of the Church’s prescribed Devotions. But we *have* “dogmatic teaching” in the Prayer Book. The Catechism is part of the Prayer Book (although this author will not recollect that it has any existence)—a part which, so far as concerns the Sacraments, was mainly drawn up subsequently to the Articles; it must, therefore, be assumed to be the more precise and accurate dogmatic exposition of the Church’s doctrine of the Sacraments; especially being, as it is, “an instruction to be learned of every person, before he be brought to be confirmed by the Bishop”—before, therefore, he can be admitted to the holy Communion—in other words, the Catechism is our Church’s Confession of Faith, the confession of every one of its members, of every *layman*, as well as of every Clergyman (which the Articles are not, for they are not a test of Church Communion, but of ministerial qualification, so far, that is, as concerns matters *determined and concluded*, not as

* *Laud’s Conference with Fisher*, sect. 14, n. i.

the proviso expresses "*treated of*," therein)—a consideration which our lay brethren ought seriously to ponder, when they are invited to join in an attempt to nullify the authority of their Prayer Book. Now, by the Catechism (you well know) we are expressly taught, and required to teach, that in Baptism *every* child is "made a member of Christ, the child of God, and an inheritor of the kingdom of heaven:" we are taught further, and required to teach, that "a death unto sin, and a *new birth* unto righteousness," is "the inward and spiritual grace" of Baptism; "for being by nature born in sin, and the children of wrath, we are *hereby made the children of grace*." This is the precise dogmatic teaching of the Prayer Book; teaching far more clear, and more precise, nor less dogmatic, though less scholastic, than the teaching of the same precious truths in the Articles. This, therefore, is the "precise dogmatic teaching" of the Church.

Will the party with whom we are contending still insist on "the superior authority and pertinency of the Articles over the Prayer Book in the determination of these points"? I answer, not in any words of my own, but in the solemn declaration of the Church herself in the Synod of 1604,—at the very time, be it remembered, when this portion of the Catechism was first put forth in confirmation of the former teaching of the Liturgy:—

"The doctrine both of Baptism and of the Lord's Supper is sufficiently set down in the Book of Common Prayer, to be used at the administration of the said Sacraments, *as nothing can be added unto it that is material and necessary*."

So speaks the Church in the 57th Canon; and, with her authoritative declaration, I dismiss all argument on the subject, claiming for myself and you the right, or rather deducing from it the manifest duty, of our acknowledging and preaching this plain, sufficient, and complete doctrine of

the Church, set down in the Office of Baptism, and attested by the Catechism ; a doctrine conveyed, indeed, but not with equal clearness nor precision, in the 25th and 27th Articles,—that in that blessed Sacrament *Spiritual Regeneration* is the express and *assured* gift of God.

After such plain testimony of the Church herself, what shall we say of those of her clergy, who not only pertinaciously but contemptuously decry her doctrine ?

One of them, who is now gone to his account, declared, in terms which it is difficult to recite without shuddering, “ That the doctrine of *baptismal regeneration* has destroyed more souls than any one single error which has been branded on the black list of heresy.”

Another, who still lives, and may yet by God’s grace be brought to a better mind, states in a sermon, which only last year was largely circulated in some of your own parishes, that “ baptismal regeneration is a *Popish figment*, flatly contradicts the Word of God, is *directly opposed* to the teaching of our Church, overthrows the nature of a Sacrament, is at issue with universal experience, and *in the highest degree unmerciful, immoral, and delusive.*”

A third minister of our Church, bound by his office to preach in the very highest place—he is chaplain in ordinary to her Majesty—has put forth a tract, entitled *The First Five Centuries of the Church ; or, The Early Fathers no safe Guides*, in which, after exulting in the great advance of religious knowledge made by the present very enlightened age, he states, as a signal instance of this improvement, that “ *few serious persons now believe in baptismal regeneration.*”—P. 33.

These “serious persons,” as they call themselves, seem to be, in their opinions, the successors of the “*godly persons*”

of two centuries ago. But let us do their *godly* predecessors justice; they were for the most part incomparably more honest than their "serious" followers. Few among them would have been capable of an expedient which I am about to state, but of which it is difficult to speak without more of disgust and indignation than we would willingly testify towards anything which has proceeded from such a quarter.

I will state the matter without comment, and leave the judgment on it to yourselves.

It has been already said, that the contest respecting the use of the Prayer Book constituted the great struggle of our Church in the seventeenth century. The temporary triumph of her opponents, followed by the temporary downfall both of the Church and State, taught the wise and faithful men who legislated for us at the Restoration to guard this precious treasure with a barrier which they reasonably hoped would be impregnable.

They introduced a new Act of Uniformity (still, by God's blessing, the law of the land),* which first recites, that,

* We are threatened with a repeal of this Act. The Rev. Hugh McNeile, minister of St. Jude's Church, Liverpool, published lectures on the Church of England, delivered in London, March, 1840, in which he proposed that there should be a "bracketed Prayer Book," that is, that "certain passages in some of our services, and those of *vital and fundamental importance*, which are variously understood by the clergy" (p. 245), should "be placed by authority between brackets, and the clergy authorized to read, or not to read, those bracketed clauses, *according to their varying judgment and convictions*" (p. 247). He says of it: "The suggestion, which I venture to make, has this advantage, that it would not erase a word, nor add a word, nor alter a word, in any of our services; and yet, if introduced by the proper and competent authorities, it would gladden *many a heart that trembles*, and strengthen many a hand that hangs down *among conscientious and devoted Churchmen*" (p. 246).

Of this suggestion, if it were necessary to deal with it, it is obvious to remark, that its end and object would be in direct antagonism to the purpose for which "the Book of *Articles*" was compiled by Convocation, and subscription to it enjoined by Parliament—namely, "for *avoiding of diversities of opinions*, and for the establishing of *consent touching true religion*."

"by the great and scandalous neglect of ministers in *using* the said Liturgy, the late unhappy troubles" had arisen "to the great decay and scandal of the reformed religion of the Church of England." It proceeds to provide against the recurrence of such an evil, by enacting, "That every Parson, Vicar, and Minister, in his Church upon some Lord's Day," within a prescribed period, "should openly, publicly, and solemnly read the Morning and Evening Prayer; and after such reading thereof should openly and publicly, before the congregation there assembled, declare his unfeigned assent and consent to the use of all things in the said Book contained and prescribed, *in these words and no other*,—I, A. B., do hereby declare my unfeigned assent and consent to all and everything contained and prescribed in and by the Book entitled the Book of Common Prayer and Administration of the Sacraments and other Rites and Ceremonies of the Church according to the use of the Church of England." Now of this enactment, thus made

Mr. M'Neile's scheme is one "for *sanctioning diversities of opinions, and for the ensuring of discordant teaching on points 'of vital and fundamental importance.'*"

Such a scheme might, one should have hoped, have been regarded as a wild day-dream, which no sober person would think it necessary even to expose. But it acquires importance from the concurrent *signs* of the times, and must, in truth, be regarded as a warning. It is in perfect consistency, that the same writer has more recently proposed "*a thorough remodelling, if not a total removal, of the Act of Uniformity,*" as the only "*healing*" measure for the present disordered state of the Church. See *The Church and Churches, &c.*, by Rev. H. M'Neile, p. 74. He further gives ("with unfeigned admiration" and "an intensity of agreement" which he cannot express) a long extract from *The Unity of the Church*, by Archdeacon Hare, pp. 32-41, in which that dignitary, forgetting, as it should seem, the history of the whole preceding century, "dates the origin of that constituted dissent and schism, which is the peculiar opprobrium and calamity of our Church," from "*the sin of our forefathers, who formed the Act of Uniformity*"—called by him "*that most disastrous, most tyrannical, and schismatical Act*"—an Act which "could scarcely have been devised except by persons themselves of *seared consciences and hard hearts*, by persons ready to gulp down any oath without scruple about more or less."

for the very purpose of securing the faithful use of the Liturgy by the only effectual provision, that every minister "should," under the most imposing circumstances, solemnly "declare his assent and consent to everything contained therein," what says the writer with whom we are dealing? "With respect to the Book of Common Prayer, there is required only subscription to a declaration that 'it containeth nothing contrary to the law of God, and may lawfully be used.' "

(This, you are aware, had already been prescribed by the 36th Canon, and had been found notoriously insufficient: therefore, if the new statute had required nothing more than this, it would have been absolutely nugatory.)

But to proceed. "The words of the declaration required by the Act, standing alone, and independent of the context, might seem indeed stronger than the words of the Canon. But the context entirely does away with such a notion, for it *expressly restricts the meaning of the words (assent and consent) to 'the use' of the Book.*"

Such is the expedient to which a minister of God's Word, with the approbation of many others, has, in these our days, permitted himself to have recourse, in order to escape from the obligation of really "assenting and consenting" to what he yet expressly declares that he does "assent and consent," that is, "to everything contained in that Book of Prayer," which he uses in God's house and in God's service! He declares, it seems, his "assent and consent" only to the *use* of it—reserving to himself the right of believing, or not believing, as he may think best!*

* One of the highest authorities among persons of this party, the late Rev. Thomas Scott, of Hull, in his *Essay on Regeneration*, says, "Our pious Reformers, from an undue regard to the Fathers, and the circumstances of the times, retained a few expressions in the Liturgy, which not only are inconsistent with their other doctrine, but also tend to confuse

The Godly Preachers, at the time when the Act of Uniformity passed, and when therefore its intentions could hardly be misunderstood, were not equally astute. Two thousand of them chose rather to sacrifice their benefices than make this declaration. Calamy the younger, in his *Life and Times of Baxter*,* (both of whom were ejected as Nonconformists, and were leaders of the party,) has recorded "the grounds of the nonconformity" of themselves and their brethren. I select one or two passages immediately relating to our subject.

"They were required to declare their unfeigned assent and consent to all and every thing contained and prescribed by the Book of Common Prayer," &c. When they had opportunity to peruse the Book, they "met with several things there, which, after the strictest search they could make, appeared to them not agreeable to the Word of God"—(It seems that they did not hold it sufficient that they were "*not contrary* to the Word of God"—the sole restriction which our author recognises). "They observed that there must be not *consent*, but *assent* too; and *that* to every thing in particular contained in this Book. Words could scarcely be devised more full and significant to testify their highest commendation," &c. "As for the Book of Common Prayer, they found several exceptions to it, which appeared to them of great consequence, viz. :—

"First"—and let us observe that this *is* the first, and, as it is plain, the chiefest—"that it teaches the doctrine of *real baptismal regeneration*, and certain salvation consequent thereupon: 'We yield Thee hearty thanks that it hath pleased Thee to regenerate this infant with Thy Holy Spirit:'

men's minds, and mislead their judgments on this important subject." The writer of this passage had repeatedly and solemnly declared his "assent and consent" to all the expressions which he thus characterizes.

* P. 502—5.

‘ It is certain by God’s Word, that children which are baptized, &c., are saved ;’ whereas the Word of God says nothing about it. The sense of the Church,” they continue, “ as to the efficacy of baptism is clear from the Office for Confirmation : ‘ Almighty God, who hast vouchsafed to *regenerate* these Thy servants by water and the Holy Ghost ; and hast given unto them forgiveness of all their sins,’ &c. This was a thing that appeared to our ministers of such dangerous consequence, that they durst not concur in it, or any way approve it.

“ For them, under their apprehension, to have gone to declare that there was nothing (in the Book of Common Prayer) but what they could assent to (as true) and consent to (as good to be used), and to have subscribed this with their hands, had been doing violence to their consciences, and attempting at once to impose upon God and man.”

With these words I conclude what I have deemed it necessary to say on this subject, first entreating those among you, if there are any such, who agree with these honest Puritans in their exception to the Book of Common Prayer, to examine the matter most carefully and seriously, with humble prayer to God that He will guide them in their inquiry. If the result be that they continue to hold the same opinion, that spiritual regeneration is not given in Holy Baptism, may they have grace to follow the example which those faithful sufferers for conscience’ sake have left behind them, to their own honour, and to the shame of those who, believing as they believed, have not faithfulness to suffer as they suffered ! *

* One living clergyman, Rev. Andrew Jukes, has acted as the Puritans did in 1662. He has given up his former position in the Church, and has made public the grounds of his separation—one principal ground being his disbelief of the Church’s doctrine of Spiritual Regeneration in Baptism.

In his statement, which is marked by much of candour and charity, as

For speaking thus, I doubt not that I shall be accused of a wish to drive many pious and conscientious men out of the

well as talent, he takes occasion to record the various expedients, by which clergymen, who, like himself, deny that doctrine, do yet, unlike him, endeavour to reconcile their denial with the words of the Baptismal Service. He tells us, that "at the Annual Clerical Meeting, held at Rev. D. Wilson's, Islington, January 5th, 1842, Archdeacon Hoare in the chair, and nearly a hundred clergymen present, the subject for discussion being the Baptismal Service, and the Doctrine of Regeneration, as connected with that Rite," (I quote his own words,) "the following speakers stated their opinions in effect as follows:—

"Mr. Cunningham (of Harrow) said, his opinion was, that in Baptism some positive, clear, distinct, intelligible blessing and benefit called by the name of 'Regeneration,' was conveyed to the infant. This benefit is reconciliation to God: a change of *state*, but not necessarily a change of *nature*. Not an alteration of the moral condition, but simply a change by which the child is brought into the *outward communion of the Church*: and this is the state which, in the service, is called 'Regeneration.' This view is very nearly that of Bishop Hopkins, of Derry.

"Mr. Burgess spoke next. He said he could not agree to this view. His opinion was, that in Baptism the infant receives *the remission of original sin, and a principle of Divine Life imparted by the Holy Ghost*; a seed given to fructify or die, but always *given*. He considered that a repenting, believing, converted adult was not pardoned, nor received regeneration, until Baptism.

"Mr. C. Bridges differed from each of the preceding speakers. His view of the question was, that in Baptism, where the prayers are offered in faith, as contemplated by the framers of our Services, those prayers which we put up for the child's regeneration are heard and answered, *and the gift of regeneration is granted to prayer*. But in other cases, *i.e.* where there is no really faithful prayer, there is no work of the Holy Ghost, who works not without exerting an energetic power, producing visible effects.

"Mr. Venn could not agree with any of these interpretations. He said he believed that, in the Baptismal Service, regeneration *is said to be bestowed conditionally or hypothetically, i.e.* on the hypothesis, that the infant really professes faith, and that when come to years of discretion, it will believe and repent. For it is on this ground only—that is, on the sponsors answering for this faith in the infant—that the ordinance is administered.

"Such is a brief sketch of the views advocated at this meeting. I have copied it (says Mr. Jukes) from notes taken at the time.

"I will only further observe that the four clergymen who spoke, had each been given some weeks' notice of the meeting; their declarations, therefore, are well-digested statements, which had been prepared for the occasion. Yet the result was, that on the appointed day *they all differed*. No others spoke."

Of the opinion of Mr. Burgess, as it is in accordance with the plain sense of the Baptismal Service, Mr. Jukes says nothing. Of the other three

ministry of our Church. Now, I should be very sorry (nor am I at all likely) to drive away any single conscientious

opinions, exhibiting three different modes of escaping from that plain sense, I will here extract some of Mr. Jukes's remarks.

Of the expedient adopted by Mr. Cunningham, he tells us that it is "now almost generally exploded as untenable."

Yet this was once a very favourite theory. It is that by which Bishop Hopkins, still regarded by many as a high authority, was enabled to withdraw from the Nonconformists of 1662, (among whom, Calamy tells us, he was originally numbered,) and to resume his position as a beneficed Minister of the Church—in other words, was enabled to satisfy himself of the lawfulness and propriety of "declaring his unfeigned assent and consent to all and every thing contained and prescribed in and by the Book of Common Prayer."

Mr. Jukes says, "An advocate of this system would explain the service thus:—'The office for Baptism declares of every infant who is baptized in the Church of England that he is then and there regenerate, and I allow that every infant who thus partakes of that ordinance is at once regenerate; but then, what do I mean by the word "regenerate"? simply a change of *state*, not a change of *nature*. In applying this word therefore to infants, I do not mean that there is any alteration in the moral condition of the child, but simply that in *some* way which I confess I cannot very definitely explain, the child is brought into the outward communion of the Church.' Now what does this explanation amount to? Is it not, when reduced to plain English, simply this,—that when we say 'regenerate with the Holy Spirit,' we do not *mean* 'regenerate with the Holy Spirit,' but something else which cannot exactly be defined, of which the only certain point is, that it is *not* that which is commonly called 'regeneration.'

"But neither does this explanation meet the case; for observe, the Church does not simply say that the child is 'regenerate,' she clearly shows that when she says 'regenerate,' she means really 'regenerate,' by expressly declaring that the child is 'regenerate *with the Holy Spirit*.' Besides, the child is required, and promises, to 'renounce the world, the flesh, and the devil,' 'to believe in God,' and 'to walk in his ways,'—things which cannot be done without 'a change of *nature* as well as a change of *state*.' If, however, a doubt remain with any as to the meaning which the Church attaches to the word '*regenerate*,' I refer them to the three following passages from the Prayer Book, which seem quite conclusive upon the subject.

"First, in the Baptismal Service, we find the congregation saying—'We yield Thee hearty thanks, most merciful Father, that it hath pleased Thee to *regenerate this infant with thy Holy Spirit*, and to receive him for thine own child by adoption.' Again, in the Confirmation Service, we find the Bishop praying thus—'Almighty God, who hast vouchsafed to *regenerate these thy servants by water and the Holy Ghost*, and hast given them forgiveness of all their sins, strengthen them,' &c. And lastly, in the Catechism, we find the

man, whose conscience, *duly informed*, tells him that he ought to stay. But I have no scruple in saying, that those

child instructed to say, '*My BAPTISM wherein I was made a member of Christ, THE CHILD OF GOD, and AN INHERITOR OF THE KINGDOM OF HEAVEN.*'

"But according to the method of interpretation which we are now examining, all these expressions are really nothing. According to this view of the Service, a person may be 'regenerate by the Holy Spirit' without discerning or possessing the Spirit, and 'God's own child by adoption' while yet he is the servant of sin! According to this view of the Service, there may be 'members of Christ' without justification through Christ,— 'children of God' without the knowledge of God,—and 'inheritors of the Kingdom of Heaven' without holiness, without love, without understanding; in a word, without a single grace which characterizes and accompanies salvation.

"Such is the principle of interpretation, by which many of the clergy satisfy their consciences. Well, if they can be thus satisfied, let them remain: I hinder them not. I only say I cannot be thus satisfied, and consequently I cannot say of the Service that 'there is nothing in it contrary to the Word of God.'"

So much for the expedient adduced by Mr. Cunningham (of Harrow).

Of that which was brought forward by Rev. C. Bridges, Mr. Jukes writes as follows:—

"A supporter of this system of interpretation would answer thus:—'You ask in what way I explain this statement of our Church, and how I reconcile myself to say of every child I baptize, that it is then and there "regenerate with the Holy Ghost." I do so on these grounds. Our Saviour says, "Ask, and it shall be given to you, seek and ye shall find, knock and it shall be opened to you, . . . if ye, being evil, know how to give good gifts to your children, much more shall your Heavenly Father give His Holy Spirit to them that ask him." In the belief of this I ask for the regeneration of the child, and I conclude that, according to Christ's words, I have that which I ask for. The matter is simply a matter of prayer. I pray for regeneration by the Spirit, and I believe I obtain it, because God has said, "Ask and ye shall have."'

"Now I ask, is this a satisfactory explanation, and does this passage of Scripture, on which it professes to rest, justify the conclusion which is drawn from it? Let us look at the verse more closely, and I think that we shall see that the promise of the Spirit is very obviously *limited to the person who asks*—'Much more will your Heavenly Father give his Holy Spirit to *THEM THAT ASK HIM*;' but the children in the service do *not ask Him*—How then does this Scripture apply? 'But,' says the advocate of this system, 'another Scripture is still stronger in support of my views: "this is the confidence that we have in Him, that if we ask anything according to His will, He heareth us; and if He hear us, whatsoever we ask we have the petitions which we desired of Him."'

"Now

ought to go, whose conscience will not allow them to stay, unless it be first seared, or seduced, by considerations of

"Now here again, I answer, the promise is limited;—'If we ask ANYTHING ACCORDING TO HIS WILL he heareth us;' but where are we told that it is according to God's will, that every infant who is brought to the baptismal font should be then and there immediately regenerate? Take a parallel case. Suppose that on the strength of this Scripture, taken in connection with others, such as, 'God will have all men to be saved,' and 'the earth shall be filled with the knowledge of the Lord as the waters cover the sea'—suppose, I say, that on the strength of these promises a body of Christians were to meet together to ask God to regenerate the world; and then, having asked, should, within ten minutes, thank him for having done so, and speak of the world as already regenerate, and of the Millennium as being already come; should we call such conduct credulity or faith? Yet as far as this promise to prayer is concerned, the one would be just as Scriptural as the other.

"And in point of fact one simple question is all that is needed to expose this system as insufficient and untenable: for instance, I would ask the supporters of it to answer me one question. Do you *believe* that every child you pray for is then regenerate? Yes, or no? If you do *not* believe it, why do you say it, as in the Service? On the contrary, if you *do* believe it, why do you not regenerate every town at once? Souls are perishing; judgment is coming; *your prayers you say can regenerate all you pray for*; you are bound then to do it. Why have you not caused the regeneration of all in your family and in your land?

"But this system of explanation labours under still another difficulty, the difficulty, namely, of being in open opposition to the declaration of the Service. The Service says—'*Seeing now, dearly beloved brethren, that this child is by BAPTISM regenerate,*' and '*is now BY THE LAVER OF REGENERATION IN BAPTISM received into the number of the children of God, and heirs of everlasting life,*' &c. Now I simply ask, does the Church, when she says, *by Baptism,*' mean *by prayer*? Surely, if, in selecting these expressions, the Church does not mean to teach us that children are, what she says they are, '*regenerate BY BAPTISM,*' there is an end of all certainty in the meaning and use of words, for with equal ease and in like manner may it be proved that transubstantiation means nothing but the truth of Scripture, and that purgatory is in accordance with the Word of God. I cannot, therefore, shelter myself under a system of interpretation, which does such violence to plain language; and consequently cannot upon this ground consent to say of every child I baptize, that it is '*then and there regenerate,*' and further, that in saying this, '*there is nothing contrary to the Word of God.*'"

The third expedient to explain away "the difficulty" of the Service (that of the Rev. Mr. Venn), "though not so simple as the preceding methods," is yet (Mr. Jukes says) more plausible to those who can comprehend it.

"This is commonly called '*the hypothetical system,*' and when fairly stated is pretty nearly what I believed when I entered the ministry; and

temporal convenience, or other unholy motive. The particular on which they differ from the plain teaching of the

could the assumptions which it involves be proved agreeable to Scripture (viz., could it be proved that children really possessed faith, and that it was right for their sponsors to promise it for them), would, perhaps, be tolerably satisfactory. It may be stated as follows:—

“The Church declares that faith and repentance are pre-requisites for baptism; agreeably to this, she expects the profession of these from every candidate for the ordinance. Now the adult, or the child, who is baptized, does make this profession—the adult for himself, the child by the lips of others; and it is upon this profession of faith that the Church pronounces him ‘regenerate,’ grounding her declaration on those Scriptures which declare that ‘whosoever believeth that Jesus is the Christ, is born of God;’ and ‘no man can say that Jesus is the Christ, but *by the Holy Ghost.*’ Now, the child professes that Jesus is the Christ; and the Church, hearing this profession of faith, says of all who make it, that they, too, are ‘born of God,’ ‘regenerate by the Spirit.’ To this exactly agrees the 27th Article, which runs thus:—‘Baptism is not only a sign of profession, but is also a sign of regeneration or new birth, whereby, as by an instrument, they that receive baptism rightly’ (that is, they who receive it possessing the requisites of faith and repentance) ‘are grafted into the Church: the promises of forgiveness of sin, and of our adoption to be sons of God by the Holy Ghost, are visibly signed and sealed; faith is confirmed, and grace increased, by virtue of prayer to God.’ Such is the hypothetical system—a system from first to last proceeding upon the assumption, that the vicarious profession, made through the sponsors, is to be taken for faith and repentance in the child.

“Let it only be observed, for a moment, upon what foundations this system proceeds: on nothing less than these assumptions—first, that an infant can *possess such faith* as entitles it to be called ‘regenerate;’ and, secondly, that a sponsor’s profession for a child is equivalent to the child’s own profession. But are these points so clearly established that they may be thus readily assumed? or are they not rather a part of the very question in dispute? And yet the whole hypothesis rests on these assumptions—assumptions for which, I believe, not a shadow of proof can be produced either from reason or Scripture. In point of fact, the supporters of this hypothetical system of interpreting the Prayer Book, though they bring certain passages of Scripture forward in defence of themselves, seem scarcely to trust what they themselves have written. Thus one of the clearest writers in support of this scheme, having attempted to satisfy others by the passages just cited, is evidently not quite satisfied himself. He writes thus:—‘It appears, then, that the language of the Church, much as it has been objected to, is in perfect agreement with the language of St. Paul, and according to the just theory of a Christian Church. *Still it may be reasonably questioned whether,*

* Fawcett, *Baptism considered in Connection with Regeneration*, p. 29.

Church is not one of light moment. If infants be not born again of the Spirit of God in baptism, the Church, which

in the present state of things among us, the language is not to be regretted. The circumstances of the Church now are very different from what they were in the days of St. Paul. In his time, among many true believers, there were a few hypocrites and disorderly persons; with us there is a great outfield population, who, though baptized and calling themselves Christians, have nothing of Christianity but the name. *The language, therefore, which might be suitable when the godly were the many, the ungodly the few, may be very unsuitable when the ungodly are the rule, the godly the exception.* Very true, and therefore I cannot use the Service, nor assent, that there is 'nothing in it contrary to the Word of God.'

"But 'charity hopeth all things,' and may you not defend the Service under this shield? I say, no: this Scripture will not shelter you here. If you '*hope*' the regeneration of the child, say you *hope* it: charity may defend you in this, but charity will never justify you in saying what is not the case. In truth, to a simple mind the matter is very simple; the only question is, Do we, when we *say* these words, *believe* that the child is then and there 'regenerate,' or do we not? If not, why do we *say* it? I cannot but feel, that to have the least feeling of insincerity on such an occasion—to have the least approach to professing what we doubt in such connexion as this—to tell God what we do not believe—this is nothing less than to carry the works of darkness into the very presence of the God of light, and thrillingly brings to mind the solemn charge which was laid against Ananias, 'Thou hast not lied unto men, but unto God.'

"And now, to exchange all this cloud of hypothesis and assumption for the simple daylight of fact and truth, let me put one single question to the advocates of this method of interpreting the Prayer Book. It is this, Do you, or do you not, *say* of every child you baptize, that it is then and there 'regenerate with the Holy Ghost?' Yes or no? Your answer must be, **Yes.** Do you, then, *believe* of every child you baptize, that it is then and there 'regenerate with the Holy Ghost?' Yes or no? Your answer must be, **No.** You cannot, and by your own confession you do not, believe that every baptized infant is so regenerate. Then, can any explanation, hypothetical or otherwise, justify you in telling God what you do not believe? One would have thought not; and yet in a solemn religious ordinance you *say*, more than once, of every child you baptize, that it is 'regenerate,' and all the while you do not *believe* the fact which you assert so positively.

"Such are the systems by which the statements of the Prayer Book respecting the 'regeneration' of the child are watered down, or defended, by the Evangelical Clergy—systems which, I believe, only require to be examined to be proved untenable. I grant that they are such as may satisfy those already satisfied, and quiet those whose minds have never been disturbed; but how they can satisfy an honest mind, once truly alive to the difficulty, I own I cannot conceive."—Jukes, *The Way which some call Heresy*, pp. 13. 25—34. 42—45.

affirms that they are, not only teaches superstition of the grossest kind, but also teaches a lie both to, and of, the Holy Ghost. But if baptized infants be so born again, those ministers who teach the contrary not only are false to their most solemn vows, but teach, as God's word, what is manifestly sacrilegious and blasphemous.

Before I conclude, I must advert to a matter which has excited, and continues to excite, too deep interest in the Church for it to be passed over, in such an address as the present, altogether without notice. I mean the discussion which has arisen between the "Committee of Privy Council on Education" and the "National Society."

That I deplore the existence of any difference of views between two such bodies, I need not say—still more I lament, that so strong a feeling of dissatisfaction and alarm has been raised in a very large number of the best members of the Church. While I feel it my duty to abstain from saying anything unnecessarily to irritate any existing soreness, and while I wish, so far as I may, to allay it, I yet must not forbear to express plainly the view which I take of this most unfortunate discussion. I can do so the more dispassionately, because I have not hitherto taken any part in it.

That the Committee of Privy Council, being the dispensers of a public grant of money for the purposes of education, are in the position of donors, who have a right to annex what condition they think proper to their donations, is a proposition which may be in some sense indisputable. Yet there are considerations modifying this right, which I would not do so much injustice to that Committee, as to doubt that they would themselves most readily admit.

They are the dispensers, not of their own bounty, but of the bounty of the State ; and in professing to dispense part of that bounty for the education of poor children by the Church, they place themselves under a strong moral obligation to act strictly according to the *principles* of the Church. This obligation will be felt by them to become still stronger, when they remember, that they act as sworn counsellors and servants of the Sovereign, who has herself sworn to maintain, to the utmost of her power, the Church, of which she is bound to be a member, and is known by them to be a most faithful member.

Bearing this principle in mind, we may fairly test by it any regulations adopted by the Committee in administering the funds entrusted to them. Of those which have been the subject of dispute the most important is that which relates to the degree of power which it is proper to leave with the minister of the parish in the management of a school supported or assisted by public aid. For myself, I deeply lament that this matter (I stop not to inquire by whose fault) has been brought into discussion. In the absence of all discussion it would, I think, have been likely to adjust itself in the best way.

The parochial minister, as such, has the duty, and of course the correlative right, to instruct the children of his parishioners in the principles of true religion set forth in the Church Catechism. And it is the more necessary to assert firmly this right and this duty, because it is notorious that a statement has been addressed to an "Union" of sectaries of various denominations by the highest authorities, that the feelings of every member of the Committee of Council are in harmony with the object of that Union, namely, to *get rid of the rule of the National Society, by which the scholars are required to learn the Church Cate-*

chism. It is notorious, I say, that this statement has been made by the leading members of the Committee, by the First Minister of the Crown, and by the President of Her Majesty's Council.

Now, any school which does not insist on the teaching of the Catechism cannot be truly called a *Church school*, for the Catechism is—I do not say an essential part, but—the very *body* of Church instruction. It follows that, however discordant this may be with the feelings of the Committee of Council, the Catechism *must* be taught, and taught in all its fulness of principles, by the minister or under his direction. It might further seem to follow, that so much of control over the teacher, as shall be necessary for the due accomplishment of this purpose, ought to be given to the minister: in other words, it might seem that the minister, upon his declaring that the teacher has, by negligence or misconduct, forfeited his confidence, ought to be empowered to remove him. But we must not forget, as seems to have been by some forgotten, that this proceeds on an assumption, which unfortunately we all know is not exactly so accurate as we would wish, that every minister has so much not only of zeal and faithfulness, but also of prudence, as will enable him always to exercise the power, without any danger of its being exercised tyrannically or indiscreetly. As this cannot be ensured, there must be an *appeal* from the decision of the clergyman. If there be a Committee of Managers of the school, they would, in the first instance, be appealed to; and if they confirm the decision of the minister, no further appeal can be necessary. If they differ, surely it ought to be sufficient that the Bishop should be the ultimate referee. The National Society, however, has found it necessary to propose, and the Committee of Council has assented to the proposal, that the Bishop and the Committee of

Council shall, in every such case, each select an arbiter, and, if the two so selected disagree, they are to choose a third, whose decision shall be final.

Whatever we may think of the expediency of this complicated process of bringing the Bishop and the Privy Council and some high appellate authority to decide on such matters; whatever of the indication of the want of confidence in Bishops on the part of the Committee of Privy Council, in direct contradiction of the 79th Canon, which rendered such a proposition from the National Society necessary—I yet hope that, as the proposition was made for the sake of peace, no lover of peace will continue to resist this part of the Committee's measure.

But in saying this, we must express a further hope, that experience of the great evils which have arisen from placing the Church, and the Committee, in a state of almost perpetual antagonism, will prevent those, who have the power, I mean the Committee of Council, from lightly re-exciting that irritation, which can hardly fail to ensue from further alteration of rules—from fresh minutes, and explanatory minutes—management clauses A, B, C, D, &c.—which tease, while they bewilder, those plain, well-meaning persons, who only wish to establish a good Church School in their parish, and to have their share of assistance from a grant made by Parliament, professedly for the purpose of encouraging such undertakings. These persons usually look to the clergyman of the parish for the direction of the school, if indeed he be not, as he most commonly is, the real founder of it. Now if, because the Committee of Privy Council be asked to contribute to the building of the school-room, they think themselves entitled to require that a Committee of Management be established, with a qualification of members of such committee fixed at the lowest rate of Churchmanship,

which can in decency be proposed—they must not be surprised that suspicion and distrust, which previous occurrences had excited, are not mitigated by this new arrangement. The qualification of every member of a School Committee is to be, it seems, that he shall “*declare himself* to be a *bonâ fide* member of the Church of England.”

Persons who make declarations commonly suppose that they are to be believed to make them *bonâ fide*. Therefore these words must be considered as mere surplusage, and the declaration is no better than if it were without them. And what is such a declaration really worth? We have all heard notorious schismatics call themselves.—probably fancying themselves—members of the Church. Shall we, then, see our schools placed under the management of men who go to church in the morning and to a conventicle in the evening, and have really no more notion of the duty of being churchmen, than they have of anything the most alien to all their habits of thought and action?

But the Rescript of the Committee of Council, under date of the 3rd of June, rests the sufficiency of this declaration on its being “all that is required of an Ecclesiastical Commissioner.” Now, this is not exactly the fact: every lay Ecclesiastical Commissioner is required to make his declaration in a very special form:—“I do hereby solemnly, and in the presence of God, testify and declare that I am a member of the Church of England.” Therefore, unless the proposed Declaration be made in equally solemn terms, it is not correct to say that it is the same. Do I, then, wish that every member of a village-school committee shall take this solemn oath that he is what he professes to be? I wish no such thing; it would be at once very irreverent and altogether unsatisfactory. No; let some plain common-sense rule be adopted—that no one, for instance, shall belong to the Com-

mittee, who is not a regular communicant; or who, at any time, joins in worship with any sect; and then we shall be satisfied that there is no desire to intrude into our schools, through the creation of committees of management, any of the schemes of modern liberalism.

Surely we have a right to expect, and to insist, that Church-schools be placed under Church management. If those who dispense the Parliamentary Grant will not consent to this, or will not co-operate in devising some rational mode of effecting it, let them say so plainly, and then all parties will know what they have to trust to.

Much more might be said (and I would wish to say), on this subject; there are, too, several other matters interesting to all of us, some peculiarly belonging to our own diocese, on which I would gladly address to you some remarks; but I have already occupied you too long.

If it please God that I ever again meet you on a similar occasion, may we meet under circumstances and with prospects—I will not say free from difficulty and alarm, that would not be likely to be for our good—but as free from both difficulty and alarm as shall really be best for ourselves, and for the Church in which we minister!

MEMORANDUM.

I think it right to add one remark (in addition to what is said above, p. 45) on the *Articles* and the *Catechism* severally. The *Catechism* is that body of doctrine, which it is the duty of the Clergy of England to *teach*, and of the Laity to learn: The *Articles* are designed as a security, that the Clergy shall be qualified by their own belief, as well as knowledge, to *teach that doctrine faithfully*.

POSTSCRIPT.

I HAVE remarked in p. 25 that the mental vision of the author of the 'Defence of the Thirty-nine Articles' is of a very peculiar kind. I must now add, that his faculties of moral perception seem to be still more extraordinary. He can see honesty in a course, from which most minds would instinctively withdraw. This requires some little detail.

We have seen above (p. 25) that he could not discover the 51st Canon of 1603-4 (though he cited others of the same date), when the production of it would have been fatal to the principle, which he had taken upon him to establish, as the principle of the Church. Yet he had himself, in his work entitled 'Divine Rule of Faith and Practice,' quoted this Canon, as "a rule given in the Canons of 1603 respecting Strangers preaching in Cathedrals." — *Divine Rule, &c.*, ii. 593.

But this is a trifle: I proceed to graver matter. Will it be believed that this same writer, who now extols the Canons of 1571, as of the very highest and most unquestionable authority, citing them to establish his great position, that "the Articles have been *made use of by the Church*, as the test of doctrine and standard of faith," and saying of them that they were "promulgated with the Royal assent in 1571," and "published by authority,"* in the same year—will it, I ask, be believed, that this same writer, in that his

* 'Defence,' &c., p. 12.

most grave work, set forth by him "against the errors of the authors of the Tracts for the Times," one of their errors being that they had cited one of these Canons—*which very Canon is now cited by himself*—speaks of them in the following terms (vol. ii. p. 588): "The Canons of 1571, *having never received the Royal confirmation*, were never put in force, and *are of no authority*." He actually quotes Collier's 'Ecclesiastical History,' ii. 531, to show that "Archbishop Grindal *therefore* demurred to the execution of these Canons; he was afraid a *Præmunire* might reach him!" Nay, he refers to Archbishop Wake's 'State of the Church,' &c. to show that even if they "had received Queen Elizabeth's confirmation, they would not be of any authority *now*, for her confirmations extended no further than her own life." Further than this, in order to leave these unfortunate Canons not a crutch to stand upon, he adds, "On this ground, they are expressly excluded from *the* Canons of our Church, that is, *the Canons that are of authority*, by Bishop Gibson (Cod. Pref. x. xi.), who limits '*the* Canons' to those of 1603" (the *Italics* are his own).

But even this is not all, no, nor the most surprising of all. Those who have read and admired the 'Defence of the Articles,' &c. know, that resting throughout on the assumption that *the Book of Common Prayer has no dogmatic teaching*, and that the Articles are the *sole* dogmatic teaching of the Church, it argues that *therefore* the Articles must be taken as "*the test, the sole standard of her doctrine on all points treated of in them.*" Now, what will these admiring readers think of their author, when I lay before them the following statements from his former very elaborate work—which has only this day come under my eye, while these sheets are passing through the press?

"The *dogmatical* works of *authority* in our Church are,

first, those which have received the highest degree of authority, namely, the Articles, Homilies, and Catechism" (of the *existence* of the *Catechism* he takes no notice in his 'Defence,' &c.); "and, secondly, those which have received the *Ecclesiastical* and *Royal* sanction, but not that of the whole legislature, namely, *Jewell's Apology* and *Nowell's Catechism*. The testimonies given in the note below abundantly prove that *these latter works are of no inconsiderable authority as faithful representations of the doctrine of our Church.*" (I refer, therefore, to the passages cited from them by me, pp. 11 and 15, "as faithful representations," by the admission of this writer, "of the doctrine of our Church" on *Baptism*.) But he proceeds: "The indirect sources from which *the doctrine of our Church is to be gathered* are, *first*, our authorized LITURGICAL forms and ecclesiastical laws, &c. *By these documents let us test* the views of the Tractators," 97, &c.

We have not yet done. There remains a passage, richer than all which have preceded, in illustration of his faithfulness to his own principles: "The determination of heresy and error, according to our Church, rests upon the authority of Scripture and Scripture only." (He was contending, at that time, against the undue authority of *tradition*.) "And the authorized guides in our Church for the interpretation of Scripture, and by which, of course, *her members must be judged*, are the Articles, *Homilies, Catechism, Liturgy*, canons of 1603, and *those canons, &c., received previous to the Reformation, &c.*" "*These received guides* are occasionally joined with the Scriptures as *the tests of error and heresy in our Church*" (ii. 622).

What will the writer say to these matters? Will he set up a literary "statute of limitations," and plead that he is not responsible for anything written by him six years ago—

1842—the date of his work against the *Tracts for the Times*?

Be this as it may, after what I have seen (this day, I repeat, for the first time), I feel that an apology is due to my clergy, and I hereby tender it accordingly, for my having occupied so large a portion of my recent address to them in discussing the statements of such a writer—statements which would have been far better disposed of by thus simply reciting his own direct, deliberate, repeated contradictions of every one of them.

H. EXETER.

Bishopstowe, August 18, 1848.

